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# Imprimatur,

Liber cui Titulus, *The Missionarie's Arts Discovered, &c.*  
Guil. Needham, R. R. in Christo  
Patri, ac Domino Domino, Wilhelmo  
Archiep. Cantuar. à Sacr. Domeſt.

Feb. 28.  
1687.

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## E R R A T A.

### In the Preface.

Page, 7. Line 39. in marg. r. avons. Ibid. l. 40. r. dont. p. 14. l. 36, in marg. after  
danse r. a la.

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Page, 2 l. 20. r. acknowledged. Ibid. 13. l. 5. dele of. p. 22. l. 21. r. pretences. p. 24.  
l. 29. r. Tower. p. 36. l. 5. r. those Pillars. p. 43. l. 4. dele §. 3. p. 47. l. 5. r. given.  
Ibid. l. 13. r. Barbarini. p. 48. l. 31. r. as. p. 53. l. 12. dele when. p. 54 l. 33. r. vigorous.  
p. 67. l. 13. r. unwillingly. p. 76. l. 31. after the r. devitions of the. p. 78. l. 19. r. Ire-  
land. p. 81, l. 10, r. expos'd. p. 82. 23, for and r. bad. p. 90, for LEAVE, r. BELIEVE,  
p. 96, l. 24, dele a.

### In the Margin.

Page 6, line 8. r. fmo. p. 11. l. 15, r. p. 9. p. 20, l. 9, r. perjurii. Ibid, r. æterna. p. 23.  
l. 5. 1602. p. 30, l. 5, after Epistle r, of Epiphanius, p. 32, l. 11, r. commecdavir. p.  
53. l. 13, 1602, r. 1602, p. 64, l. 8. for in r, and. p. 69, l. 1, r. 18. p. 70, l. 4, r. misrep.  
p. 83, l. 4, r. Contr. Ibid. r. sed, 8, Ibid, l. 6 r, p, 78, p. 89, l. 10. r. pigritia, p. 90, l. 7,  
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abc

THE  
MISSIONARIE'S ARTS  
DISCOVERED:

OR,  
AN ACCOUNT of their Ways of INSINUA-  
TION, their ARTIFICES and several ME-  
THODS of which they serve themselves in ma-  
king CONVERTS.

WITH  
A LETTER to Mr. PULTON, challenging him to make  
good his Charge of *Disloyalty* against PROTESTANTS.

AND,  
An HISTORICAL PREFACE, containing an ACCOUNT of their in-  
troducing the HEATHEN GODS in their *Processions*, and other Par-  
ticulars relating to the several CHAPTERS of this TREATISE.

---

Jer. 12. 6. *Believe them Not tho' they speak fair Words unto thee.*

---

Tertull. Adv. Valent. *Habent Artificium quo prius persua-  
dent quam edoceant. Veritas autem docendo persuadet,  
non suadendo docet.*

Persius. Sat. 5. ——— fronte politi,  
*Astutam vapido servant sub pectore vulpem.*

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L O N D O N,  
Printed, and Sold by Randal Taylor near  
Stationers Hall. MDCLXXXVIII.

# MISSIONARIES' ARTS

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To the Reverend Mr. Pulton, Jesuite and  
Schoolmaster in the Savoy.

Reverend Sir,

**T** Hough the Author of the \* Answer to Dr. Pierce's Sermon had the hardiness to affirm, that it is evident more Rebellions have been rais'd against Princes for Religion onely, in this last Reformed Age, in a few Protestant Countries, than have been rais'd by Catholicks for any cause whatsoever, in seven Ages before throughout all Christendom; wherein he is seconded by another, who with the same modesty tells the world, that in this last Century, there have been more Princes depos'd and murder'd for their Religion by Protestants, than have been in all the other since Christ's time by the attempts and means of Roman Catholicks: Yet these Gentlemen were so politick, as to avoid the infamy which a Confutation would subject them to, by concealing themselves from the world: But what either a Sense of their inability, or a consciousness of their immodesty hinder'd them from prosecuting, you have very freely engag'd your self to perform; by renewing their Assertion, and advising your learned Adversary not to meddle with the Subject of  
the

\* The Primit.  
Rule before  
the Reformat.  
par. 2. p. 23.  
Ant. 1663.  
410.

See Vindice of  
the Sincer. of  
the Prot. Rel.  
p. 116. Lond.  
1679. 410.

Mr. Pulton's  
Acc. p. 18.

*A Letter to Mr. Pulton.*

the Disloyalty of your Party, lest you return the Charge upon the Reformed Churches.

\* Mr. Pulton's  
Remarks,  
p. 31, 32.

*But, Sir, we are not to be frightened with blustering words; nor will your informing us that \* you have many Remarks in store to shew that whatever Catholics have judg'd in the Theory about the deposing Power, it was the Reformers who reduc'd it to practice, and that you will produce them if farther provoked, terrifie us any, more than your several Volumes of Collections out of the Fathers, which you boast of; we know, Sir, your Assertion is untrue, and therefore are not afraid to bring it to the Test.*

“I DO THEREFORE HERE CHALLENGE  
“YOU AS YOU WOULD NOT APPEAR A  
“SLANDERER, AND GUILTY OF VEN-  
“TING A MOST PERNICIOUS AND NO-  
“TORIOUS FALSHOOD, AS YOU VALUE  
“THE HONOUR OF YOUR CHURCH,  
“AND YOUR OWN REPUTATION,  
“TO PUBLISH THOSE REMARKS YOU  
“SAY YOU HAVE MADE; AND VINDI-  
“CATE YOUR SELF, OR ELSE ACKNOW-  
“LEDGE THAT YOU HAVE PRINTED  
“AND PUBLISHED AN ASSERTION, WITH-  
“OUT REGARD EITHER TO TRUTH OR  
“MODESTY.

*I must confess in any other case I should be apt to censure my self for the freedom of this Address, but it is certainly a time to speak, when a man pretending to be*

*A Letter to Mr. Pulton.*

*be a Priest of the living and true God, shall in defence of his Religion (which if true, needs no such abominable Arts to uphold it,) vent so bold a Slander, tending to expose the pure Churches of Christ, as Enemies to their Sovereigns, and so render them odious to those from whom they have all imaginable Reason to expect Protection, as from nursing Fathers.*

*I will not tye you up to your own Assertion, that the Reformers have deposed and endeavoured to depose more Princes in the space of one hundred and fifty years, than the Roman Catholicks had done in sixteen hundred; for you will be more puzzled to find a Papist in the first Centuries of that period, than you were to tell under what Pope the fourth Council of Lateran was assembled.*

*Mr. Pulton's  
acc. p. 18.*

*Dr. T's Acc.  
of the Conference, p. 16.*

*Nor do I desire the enquiry should be confin'd to the term of the last seven hundred years on the Romish side, which the above-cited Author pitch't upon; but will freely remit you above five hundred of that, and in the time since the Reformation do engage my self to probe what I have asserted p. 76. of this Treatise.*

*Prim. Rule  
bef. the Ref.  
par. 2. p. 23.*

*I do not much expect an Answer to this Challenge, for those men who could lye near twenty years under such a Charge as Dr. Du Moulin laid against them, and dar'd them to call him to an account for, "the Murder of K. Charles the First, without ever venturing to clear themselves, may easily bear this; Besides your Champions have of late left their Doctrines to defend themselves.*

*Vind. of the  
Sincer. of the  
Prot. Relig. p.  
61. &c. Lond.  
1679. 4<sup>to</sup>.  
I have defied  
them now se-  
venteen years  
to call me in  
question be-  
fore our Judg-  
es, and so I do  
still.*

*How-*

*A Letter to Mr. Pulton.*

Reply to the  
Def. of the  
Exposit. of the  
Doct. of the  
Ch. of Eng.  
Pref. p. 12.

*However I once again renew the Challenge, which if you accept, it will soon be seen that you are not alone, guilty of such insincere and immodest dealing, since the Vindicator of Mr. de Meaux hath told the world, that not only the protestations but the practices of the Romanists have justified them in the point of Obedience to Princes.*

*A little time will shew who is in the right; for having your Remarks ready, I suppose we need not expect long, if you have any design to justify your self, and think you are able; but if not, do but own your rashness and error, which in duty you are bound to do, that the Church of God may have some reparation for so bold a Calumny; and notwithstanding this freedom you shall find me on all occasions,*

*Reverend Sir*

*Your most Obedient Servant*

*as far as Love to Truth*

*will permit*

ANONYMUS.

ADVERTISEMENT.

**G**ood and Solid Reasons why a Protestant should not turn Papist, or Protestant Prejudices against the Roman. Catholick Religion in a Letter to a Priest. Sold at the Ship in St. Paul's Church-yard, 1688.

THE

# THE PREFACE.

**T**HE Design of the ensuing Discourse is laid down in the Introduction ; so that the business of this Preface is chiefly to supply some particulars which either are omitted or could not conveniently be inserted in the Book it self.

§. 1. The device of bewitching mens Senses with Pomp and Shew, I have both mention'd and expos'd, yet is it look't upon so considerable in that corrupt Church, that it is not onely defended by Cardinal Pallavicini, and thrust into the number of the Notes whereby they pretend to distinguish their Church from all others ; and prove that it is the onely true one ; but so much Streis laid upon it, that it seems one of the main Pillars of the Roman Fabrick ; which if we may believe one of the Learnedest Divines of France, could not subsist without it. " The world (saith he) could not bear a Religion calculaied onely for Philosophers ; The People did not know what it was to think, and to govern themselves by the impressions that abstracted thoughts made on their Minds, they must have outward things to strike upon their Senses and Imaginations : to amuse, to terrifie, and to excite them ; so Legends, dreadfull Stories, and a pompous Worship were necessary to make the Impressions of Religion go deep into such course Souls: from whence he concluded,

( a )

" that

Three Letters  
concern. the  
Pref. State of  
Italy. p. 83.



Sec Chap. 5.

“that the Reformation had reduc’d the Christian Religion  
 “to such severe terms, that it was onely a Religion for  
 “*Philosophers: Thus these Gentlemen contradict themselves,*  
*one while* pretending that our Religion is founded upon such  
 loose Principles, as require no Strictness nor Mortification  
 of its Professors; *at another time* advancing a charge which  
 would sound well in the Mouths of any but such as bend their  
 whole Endeavours to find a way for men to go to Heaven and  
 keep their sins too, and who blame the Reformed Churches  
 for nothing more than their calculating their Doctrines in  
 opposition to the Laziness and Lusts of men as their great  
 Master, whose steps they follow, did before them.

The Precepts of Christianity are so severe in themselves,  
 that the Founders of the Papal Greatness could not find their  
 Interest in too strictly pressing the Observation of them;  
 the ambitious, the covetous and the luxuriant man can see  
 nothing there to gratifie his predominant Desire; and seeing  
 such a Grandeur as that of the Papacy could not be upheld  
 by those melancholy Vertues of Humility, contempt of the  
 World, Meekness and Mortification; there must be some meth-  
 od found to dispence with them: the first step in the profe-  
 cution of this design was; “to draw men insensibly from  
 “the Contemplation of the more spiritual part of Religi-  
 “on, to external Pomp, which by charming the Senses might  
 “keep them so fixt as to afford no leisure for inward re-  
 “flexions; while the spirits being dilated and the Affections  
 “rais’d by the impression they make on the beholders of them,  
 “those superficial Emotions, are highly extol’d for divine  
 “Transports, and the operations of the holy Spirit.

They knew well that nothing renders any thing more odi-  
 ous to the vulgar, than to represent it in a ridiculous man-  
 ner; and therefore instead of the more rational way of con-  
 vincing mens Understandings, they have taken up the meth-  
 od of jeering men out of their Opinions; tho’ the same  
 sometimes (as it ought always to do among thinking men)

returns



## The Preface.

III.

returns upon themselves; as it did \* when they attempted to ridicule the Jansenists in a procession at Mâcon in the year 1651.

\* See *Avis à RR. PP. Jésuites. Sur leur procession de Luxembourg. Du 20. May, 1683. p. 2. 121.*

I have noted the concession of Baronius, that the Heathen Rites and Ceremonies were purposely introduc'd among the Romanists in their service of God; and I thought that pretty difficult to do without violating the very first Principles of Christianity; but the † Jesuits of Luxembourg have found a way to consecrate not onely the Pagan Rites, but their Gods too, to the service of the Blessed Virgin, which they pretend is the service of God.

† And not onely they, but the Jesuits of Aix in Provence have done the same; and there is nothing more usual among those of Goa in the East Indies. See *Avis aux R. R. P. P. Jésuits des Aix en Provence. Col.*

The Relation is of such nature, and so scarce even in French, that I am sure the Reader will not be displeas'd to see, what a prophane puppet-shew they make of Religion, and to what Extravagances their humour of gorgeous Shews carries them.

1687. 125. & *De la Vallée's Travels. p. 203. 208. Lond. 1665. Fol.*

|| "There were several Pageants carried through the Town which they tell us were design'd to inspire agreeable Sentiments of Piety towards our Lady of Consolation; in one of them sat Mars the God of War, who commanded his Souldiers, not to do any mischief to the Chappel of our Lady of Consolation; and the word for this God, was, *Procul, O procul este profani. As if any thing could be more profane than this Heathen Deity in a Christian procession; no doubt the people were wonderfully excited to piety by this Object introduc'd into one of the most solemn Acts of their Religion.*

|| *Avis à RR. PP. Jésu. p. 5. Pendant que la procession marchera elle rencontrera dans le ville, divers Theâtres, dont les spectacles differens, serviront à inspirer agreeablement la piété envers Notre Dame de Consolation. Mars commande à ses Guerriers, & à Vulcaine, Bronte, Sterope, Pyracmon, & autres anciens Bombardiers de prendre garde de ne plus faire aucune insulte à la Chapelle de N. Dame de consolation. --- Mot. pour le Dieu Mars Procul ô, procul este profani.*

\* "Then came Ceres, Flora, Pomona, the Naiades, the Nymphs of the Field and of the Groves, rejoycing for the return of our Lady of Consolation; (whose Image they were conducting to her Chappel) and the word for these rustick Divinities, was, --- *Jam redit & Virgo, redeunt Saturnia Regna.*

\* *Id. p. 6. Ceres, Flore, Pomone, les Naiades, les Nymphes des Prairies, & des Bois, se rejoyssent du retour de Notre Dame de Consolation, à la Campagne. --- Mot des Nymphs, & des Divinités rustiques --- Jam redit & Virgo, redeunt Saturnia Regna.*

Sent du retour de Notre Dame de Consolation, à la Campagne. --- Mot des Nymphs, & des Divinités rustiques --- Jam redit & Virgo, redeunt Saturnia Regna.

#### IV.

*Ibid. p. 7. La Renommée avouant  
de la Religion, de la verité, &  
de la Gloire, publie au monde que  
Louis le grande n'est pas moins illustre  
par la solide piété envers la Sainte Vi-  
erge, que par l'éclat de ses Victoires.  
Adieu pour des quatre Nymphes, Ce-  
dant arma sacris.*

*holders, who saw her put in the same rank with Fame and  
Glory.*

*† Ibid. p. 8. La Foy, la Force, la  
Abondance, & la Sainte effers ordina-  
res de N. Dame de Consolation, mar-  
chent à la teste des villes du Luxem-  
bourg pour marquer que ces agreeables  
Nymphes ont persuadé à toute la Pro-  
vince de se mettre sous la protection  
de la Sainte Vierge.*

*|| La Province du Luxembourg fait  
voir sur son char la Ste Vierge triom-  
phante, & montre d'un côté la paix,  
l'abondance & les beaux arts; & de  
l'autre Mars, & Bellone dans les  
Chaines. On comprend assez de son  
geste & de sa contenance qu'elle attri-  
bue l'éloignement de ses maux & le  
recours de son bonheur à la protection  
de sa chère Patronne. p. 9.*

*\*Ibid.*

*Si Mars arreste ses Guerriers.*

*Si le sang répandu ne tient plus des  
(Lauriers)*

*Et si la Paix long temps bannie,  
Et l'abondance & les beaux arts,*

*Reviennent dans nos heureux Remparts,  
C'est l'effet du repos que nous donne*

*(Marie)*

#### The Preface.

*\* Then four Nymphs, Fame, Religion,  
Truth and Glory, the first of which affirm'd,  
that Lewis the Great was as illustrious for his  
piety towards the holy Virgin, as for his ma-  
ny Victories; and the word for them all was,  
Cedant arma sacris. Religion was certainly  
very much advanced in the esteem of the Be-*

*" After them came † Joy, Fortitude, Plen-  
ty and Health, the ordinary effects of our  
" Lady of Consolation; at the head of the  
" Towns of that Province, perswading them  
" to put themselves under the Protection of  
" the Virgin; who || appeared in triumph,  
" with Peace, Plenty and Learning on one  
" side, on the other Mars and Bellona in  
" Chains; who discover'd by their looks that  
" the deliverance of that Country from War  
" was onely to be attributed to their Patrone  
" the Blessed Virgin. Which was farther ex-  
" press'd in these following Verses;*

*\* Mars says the word, the Sword devours no  
(more;)*

*Our Laurels are no longer dy'd in Gore,  
Peace, which we long desir'd and wish'd in  
(vain)*

*Learning and Plenty are return'd again;  
To Mary's Bounty we these Blessings owe  
Who freely doth this sweet Repose bestow.*

*And*

## The Preface.

V.

And the three \* *Genii* of the Church,  
of France, and of Luxembourg, are made to  
speak thus,

\* Ibid. p. 12. *Inscription pour les  
trois Genies, de l'Eglise, de la France,  
& du Luxembourg.*

By an irrevocable Law we three  
To Celebrate Great *Maries* Praise agree,  
Our 1. Keys and 2. Lillies we to her submit  
Our 3. Lyons humbly couch beneath her Feet.  
The Heavenly Powers bless this Accord of  
(Heart,)

*Paré immuables Loix,  
Nous conspirons tous trois,  
A célébrer les grandeurs de Marie,  
Nos Clefs, nos Lyons, & nos Lis,  
Luy sont par faitement soumis.  
Le Ciel benit cette belle harmonie  
Qui tient nos cœurs si bien unis,  
Et la terre en parois ravie.*

In which the Earth seemeth to bear a part.

1. *The Arms of the Church.*
2. *The Arms of France.*
3. *The Arms of Luxembourg.*

"From the praise of the Virgin they pass to another  
"Subject ; but still designing to raise Devotion in the Spe-  
"cators, where they bring in † *Lewis* the  
"Thirteenth, dedicating himself and King-  
"dom to our Lady ; for which they extol him  
"in these Lines.

† Ibid. p. 15. *Louis XIII. de glo-  
rieuse memoire accompagne de sa Cour  
qui offre sa personne, & son Royaume,  
à la Sainte vierge---Inscription pour  
Louis le Juste.*  
*Juste en la Paix, juste en la Guerre,  
Louis repandit par la Terre,  
Un Nom que la justice ornâ de ces ap-*  
(pas

*Lewis* whose Virtues Fame resounds a far  
*Lewis* the just in Peace, the just in War,  
Was ne're so just as in one glorious Deed,  
By which he did even himself exceed :  
And hath a Rule to other Princes given,  
Off'ring his Kingdom to the Q. of Heaven.

*Mais ce Monarque Auguste  
jamais ne fut plus juste,  
Que quand traçant la regle aux autres  
(Potentats,  
A la Rein e du Ciel il offrit ces Etats.*

"And thus having introduc'd false Gods to honour the  
"Virgin, in the next place they endeavour the same by false  
"Assertions, for || *Victorie* and the Virtues, carrying Palms  
"and crown'd with Laurels, expose upon seven Tablets the

|| Ibid. p. 16.  
*La Victoire &  
les Vertus char-*

*gées de Palmes & couronnées de Lauriers, qui representent en plusieurs Tableaux les grandes actions de nostre  
invincible Monarque faite pour l'honneur & le service de la Sainte Vierge.*

"great"

# VI.

*Inscription pour Louis le Grand.  
Pendant que la Terre donne  
Decent prodiges innombrables  
Que fait l'admirable Louis  
Ne comprend pas Le But de cette destinée,  
Le Ciel applaudissant à ses faits glorieux  
Nous Dit que ce Grand Roy S'arque-  
(dans la Vierge,)  
Travaille bien moins pour sa Gloire  
Que pour l'honneur de la Reine des  
(Cieux.)*

## The Preface.

" great Actions of the present French King,  
" which he performed for the honour of the  
" Virgin.  
" But because the World would not easily  
" believe that the ensuing Particulars, were  
" undertaken with that Design; they pre-  
" tend a revelation of it, which like the old  
" Heathen Oracles is deliver'd in verse.

### An Inscription for Lewis the Great.

While the whole World his mighty Actions sees,  
It wonders at th' amazing Prodigies  
Before unheard of; but the true Design  
It cannot find, because it can't Divine:  
That lay unknown to all, from all conceal'd,  
Till Heav'n applauding it, the cause reveal'd;  
He fought not Glory for himself alone,  
But he prefer'd the Virgins to his own,  
To honour her more than himself he fought.  
And won his Victories her Glory to promote.

\* Ibid. p. 17. Tableau 1. Eglises  
de dédiées à Notre Dame bâties, re-  
parées, & ornées.

† Ibid. Prise de la Hollande & réta-  
blissement du culte de la Vierge dans  
les Temples reconstruits.

|| Ibid. p. 18. Adversaries du culte  
de la Mere de Dieu chassés de Port-  
Royal, & de la France.

\* Ibid. p. 19. Mahometans En-  
nemis de Jesus Christ, & de Marie  
puis de Alger.

† Ibid. 20. Defaite de l'ennemi En-  
nemi de la Mere de Dieu.

" Then descending to Particulars, \* the  
" first Tablet tells us of Churches built and  
" dedicated to the Blessed Virgin.  
" The † second sets forth the taking of so  
" many Towns in *Holland*, and re-establishing  
" the Worship of the Virgin in their Churches.  
" The || third informs us that the Enemies  
" of the Virgin are driven from *Port Royal* and  
" out of *France*.  
" In the \* fourth they tell us that the *Alge-  
rines* were punished by the French Bombs  
" for being Enemies to *Mary*.  
" The † fifth brags of the extinction of the  
" *Hereticks* in *France* Enemies of the Mother  
" of God.  
The

# The Preface.

VII.

"The \* sixth and seventh are much to the fame purpose, importing that the French King hath put an end to the War, which was so dishonourable to our Lady, so that now they can go on Pilgrimage and pay their Devotions to her.

These Tablets are compos'd of so many false and ridiculous Materials, that I cannot forbear inserting some Reflexions which one of the Roman Communion hath made upon them; who † wonders that they should pretend the War of Holland was on a Religious Account; but is very much scandaliz'd at their telling the world that the Reconciliation of the Churches was in honor of the Virgin, while they take no notice of the greater parts of their Worship then restor'd; "which passage he freely acknowledges would "incline one to believe, that they place all Religion in the Adoration they pay to her.

He positively ‖ affirms that the second Tablet is absolutely false; and \* laughs at the Inscription of the third, for if the design against Algiers had been to punish them for their Enmity to our Lady, they would certainly have been obliged by the Articles of Peace, to render her more Honour for the future.

He † charges them with misrepresenting those they call † Hereticks in the fifth Inscription, who he says are no Enemies to the Blessed Virgin, and that in the ‖ sixth they have

\* P. 21, 22. Le Roy met fin à la guerre contraire aux bonneurs de nostre Dame de Consolation. -- Paix redonnée à l'Europe qui venoit être en sureté à la campagne en suite les Pelerinages, & les autres devoirs de piété que l'on a coutume de rendre à nostre Dame de Consolation.

† P. 17. Il ne parroit par aucun aû public que la guerre, contre les Hollandois ait esté pour cause de Religion & & de plus pour quoy pretendre que le but du Roy, dans la réconciliation de quelques Temples en Hollande ait esté le culte de la Vierge plutôt que l'adoration du S. Sacrement, & le rétablissement en general de la Religion Catholique. N'est ce pas donner lieux aux heretiques de croire qu'on met toute la Religion dans le culte de la Vierge sequi ne leur peut être qu'un grand sujet de scandale?

‖ P. 18. Car c'en est une horrible adire. -- Il est faux, &c.

\* P. 19. Ory eut il jamais une plus grand chimere que de vouloir qu'il ait fait bombarder Alger, pour punir les Mahometans de ce qu'ils sont ennemis de Jesus & de Marie. Il faut avouer donc qu'il eut mis pour condition dans la paix qu'il a faite depuis avec eux, qu'à l'avenir ils porteroient plus d'honneur à la Sainte Vierge.

rendre odieux nom imputent beaucoup de choses que nous avons toujours soutenu N'estre point les sentimens de l'Eglise Catholique. Nous devons donc garder le même equite envers eux. Or ils toujours protesté qu'ils n'étoient point Ennemis de la Vierge, ‖ P. 21. Or n'est ce pas Louis le Grand qui a assisge cette place, vous ne le representez donc point comme sort de vot à la Sainte Vierge puis qu'un d'ans d'une part qu'il a mis fin à la guerre contraire aux bonneurs de Nostre Dame de Consolation nous fait entendre de l'autre qu'il a fait une guerre contraire aux bonneurs de Nostre Dame de Consolation.



represented that great Prince (whom they design'd to flatter) as an Enemy to the Q. of Heaven, while they tell us that the War of *Luxembourg* was dishonourable to her; when all the World knows the City was besieg'd and taken by that Monarch.

*And indeed the whole Procession throughout was such a piece of Heathenish Pomp, that the same Author*

\* P. 3. Ces manieres Theatrales d'honorer la Meré de Dieu, sont si indignes de la gravité de la Religion Chrestienne, & qui ne peuvent que donner sujet aux Ennemis de l'Eglise de decrir la devotion que les fideles ont à la Sainte Vierge, & de la faire passer pour un culte superstitieux & profane.

† P. 11. Et en effet comment peut on croire que tant de personnes peu spirituelles que la curiosité a fait trouver à cette feste, ayent pu avoir une attention raisonnable à cet auguste mystere parmi tant de vains spectacles qui remplissoient leur esprit de continuelles distractions & qui les portoient incessamment à penser à toute autre chose.

*tho' a ROMANIST* \* complains of it as unworthy the gravity of the Christian Religion, and which is sufficient to make the Worship of the Blessed *Virgin* be look't upon as superstitious and prophane; † *for (saith he)* "can any one believe that it was possible for so many persons of all sorts as were Spectators out of Curiosity, and little enough acquainted with spiritual things, to have any serious reflexions upon the great Mysteries of Religion in the midst of so many vain Shews which continually distract the Mind, and insensibly lead it to other Subjects.

*These Considerations are so Weighty with that Reverend*

|| Ibid. On sçait aussi qu c'est pour ce-la que M. l' Archeveque de Malines avoit defendu avec grand raison non seulement de meler des choses profanes aux choses Saintes dans les Processions; mais même d'y porter les Images des Saints quand on y porte le S. Sacrament, parce que l' experience à fait connoître, que c'est un sujet de tentation, à la plus grande part du peuple, qui s'occupe bien d'avantage à regarder ces Images, siornées & si bien parées, qu'à rentrer dans soy-même pour adorer Jesus Christ, &c.

|| Prelate the Arch-bishop of *Mechlin*, that he hath prohibited not only such profane Spectacles in their Processions; but even the carrying the Images of their Saints, at the same time with the Sacrament, which is found by Experience prejudicial to Devotion, the generality of the people being so busied in observing the curious Images, and their rich Ornaments, that they have no leisure for serious Devotion. "And this perhaps is one of the *Reasons why that Bishop* is said to be a Jan-

*senist and but little esteem'd among them.*

*Neither is it altogether to be pass'd over that these Jesuits could not be content to expose those Pagan Deities under*

der the names of Gods and Divinities, to the Eyes of the Spectators, *but they have also* \* published an Account of the Proceſſion, *which becauſe I could not procure, I have given but an imperfect Relation from the Adviter; but which I think is ſufficient to the end for which I have inſerted it, and I appeal to all the world whether it be poſſible for ſuch a representation, wherein † there is not one word of Scripture, but ſeveral paſſages out of Heathen Poets; nothing of Religion, of the Benefits and Beauties of it, but Pagan Divinities beſtowing Bleſſings, delivering from War, &c. and ſuch a mealy of Falſities, to tend any way to promote Holineſs, when every particular is in it ſelf deſtructive of it.*

\* With this Title. *La Ste Vierge Patronne Honorée & bien faiſante dans la France, & dans le Luxembourg, Deſſein de la Proceſſion qui ſe fera par les Ecoſiers du Colege de Compagnie de Jeſus, à Luxembourg le 20. May 1685. Four auquel l'image miraculeuſe de Notre Dame de Conſolation Patronne du Duché de Luxembourg & Compté de Chiny ſera reportée de la Capitale de la Province en ſa Chapelle. † Avis p. 10. Parmi tant de choſes profanes & de verſes de Poëtes Payenſe il n'y a pas un ſeul mots de l'Ecriture, qui auroit du faire ſeule les ornemens d'une Proceſſion vrayement Chrétienne.*

§. 2. *Every day furniſhes us with freſh Inſtances of the ſtrange immodesty of theſe Gentlemen; I have ſhewn p. 29, 30, 31. that it is an uſual practice among them when preſſ'd with any paſſage out of the Fathers or other Writers, to deny that they wrote the Book out of which it is quoted; or elſe to ſet themſelves to deviſe ſome interpretation by which to avoid its force, the Reader will find ſeveral Inſtances of it, and that the Inquiſitors and other of their Divines defend this Method, and adviſe to uſe it; but Mr. Meredith without any proof, affirms, that when the Work of any Father is quoted by Catholicks, if it were ever doubted of there is no remedy but it muſt paſs for ſpurious, and when it ſhall happen to be undoubted, they will do as much as in them lies to render it dubious, at leaſt in thoſe places which are quoted. But when nothing of this will do, their laſt ſhift is Interpretation: And this (he ſays) is one of the methods which the Proteſtants uſe in their Diſputations.*

*Mer. Remarks.*  
p. 70.

*'Tis true, the Papiſts have forg'd ſo many Authors, and corrupted others to that degree, that it is reaſon enough to be ſuſpi-*

suspicious of every thing they publish; but we are so far from doing this, that the Books we call in question are such as have Evident Characters of Forgery in them, and which are suspected by the learned Romanists themselves; we fairly propose our Objections to be answered, which generally have that Weight as to convince the more knowing of our Adversaries; we decry all such shifts as this Gentleman mentions, while any one that looks into the second Chapter of the following Discourse will find, that it is a Rule among those of his Communion, to invent some favourable Exposition, or deny the Authority and genuineness of the Author.

The Charge shews so much impotent Malice, which would fain be doing some mischief, that I am apt to believe it is rather an insinuation of some furious Missionary, than the real product of Mr. Meredith's Pen; who seems more zealous than spitefull in his erroneous Profession, and knowing no better, may perhaps be prevail'd on to publish anothers pretended Observation, which neither he nor any for him can make good: If they can, it is incumbent on them to prove it, by as full Evidence as I have given of their being guilty of this disingenuous Artifice.

I know the Methods of these Gentlemen too well to let any thing pass, which may be liable to an Exception without preventing it; if they would fairly answer a Discourse, I would wait till they publish their Objections, but the trick of running about and casting virulent Reflexions upon particular Passages in private, makes it necessary for me to give the reason why I affirm, that the cause of the great bitterness against the Waldenses was, their freedom in taxing the vices of the Pope and Clergy; I could demonstrate the truth of it from what is acknowledged by themselves of those poor people, who could deserve such Treatment upon no other account, seeing according \* to Rainerus their bitter Enemy they were blameless in every thing, but that they spoke against the Roman Church and Clergy; but I will confirm my Assertion with

P. 82.

\* Rainer. cont. Wald. c. 4. solummodo Romanam Ecclesiam blasphemant & clerum.



with the Authority of the \* Sieur du Haillan, in his History of Philip the Second, who affirms, "that tho' they had some ill Opinions, yet they did not irritate the Pope and Princes and Clergy against them, so much as their freedom of Speech did; which brought upon them an universal hatred, and caus'd so many abominable Tenets to be falsely imputed to them.

\* Sieur du Haillan. *l'Hist. du France.* p. 511. Et bien qu'ils eussent des mauvaises opinions, si est ce qu'ils ne susciterent pas tant la haine du Pape, & des grands Princes, & des Ecclesiastiques contre Eux, que fut la liberte du langage; ce fut le principal Point qui lesmit en haine universelle & qui les charger de plus de mes chantes opinions, qu'ils n'en avoient.

This Testimony coming from a Roman Catholick of his Quality, both confirms my Observation and shews the Original of those Misrepresentations and Calumnies we labour under, that they are purely in prosecution of their Doctrine, which avows the lawfulness of slandering another, to preserve ones honour; a position which is own'd and defended by their greatest Casuists, and which they reduce into practice upon all occasions, as I have proved in the third Chapter.

§. 3. Thus they dealt with Molinos, a few Months since at ROME insinuating that his design was, under the pretence of raising men to a higher strain of Devotion, to wear out of their minds the Sense of the Death and Sacrifice of Christ, and attempting to perswade the people that he was descended of a Jewish or Mahometane Race, and carried in his Blood or first Education some seeds of those Religions; to which they added several immoral Crimes, tho' they were asham'd to insist upon them in his process, so that their slanderous Reports have gain'd but very little Credit.

See the Acc. of the Quietists in Three Letters concerning their present State of Italy. p. 27, 28. &c.

They have been so kind of late as to let us see who they were that first devised those noisie Calumnies that most of the Clergy of our Church were Papists, by appearing barefac'd and endeavouring to prove that the whole Controversie lay between the Dissenters and the Church of Rome; since when, one of their greatest Champions hath put on the disguise of a † Dissenter, and attempted to perswade us that the Learned Answerer of Nubes Testium

In the Agreement between the Ch. of Engl. and the Ch. of Rome. † Letter from a Dissenter, Lond. 1687. 4to. p. 2, 3. See the Answer to it, and Primitive Fathers no Papists. p. 4, 5.

*beld several Popish Principles, and that it would be all one to joyn with the Papiſts or the Church of England: but he was ſoon diſcovered by his ingenious Adverſary, and ſo expoſ'd for his wretched Artifice that if he had not a face of an unuſual Compoſition he would bluſh to appear in publick after ſuch a ſhamefull trick: "which I hope will make our Brethren the Diſſenters more cautious how they entertain ſuch Surmiſes of thoſe men, who ſo learnedly and ſucceſſfully oppoſe Popery, when they who would be thought the onely true Proteſtants, are content to ſit ſtill, and be lookers on."*

Decree made  
at Rome 21. of  
March, 1679.  
Lond. 1679. 410.

*I expect to have the \* Decree of the 2d. of March 1679. op-  
poſed to it, and to have a great many hard names beſtowed  
on me, for daring after that to lay ſuch Doctrines as are con-  
demn'd in it to their Charge.*

*But beſides that this Decree is an unanſwerable Evidence  
that thoſe Doctrines were taught by the Jeſuits  
and other Caſuiſts, it is notoriously known that  
theſe Cenfures are ſo little regarded that they  
are almoſt contemptible.*

\* The Title of it is, *Decretum S.  
D. N. Innocentii Divina providentia  
Pape XI. quo 63. caſuiſtarum prepo-  
ſitiones damnavit.*

† Bern. Ger. Pat. Apolog. p. 125,  
126. Trans Alpes Catholici non aque  
ſe vel Concilii [ Tridentini ] vel  
congregationis [ Romane ] legibus  
ſubjaceant adeoque nemo ſibi privilegi-  
um arrogari poſſit, quod aliis ple-  
riſque omnibus liberum eſſe ac ſolum  
videat; qua quidem in re nihil eos  
peccare, ipſe Gretſerus Jeſuita, in  
libro ſuo primo de jure & more, pro-  
hibendi libros malon. c. 38. demon-  
ſtrat. In Hiſpania autem alijs libro-  
rum vetitorum indice utuntur, eoque  
ſit ut plures libri palam ibi venales  
proſtant, quos in Italia legere piacula-  
re ſit, & ruruſum alios ibi legere neſas  
habent quos Romæ nemini Religio ſit  
cognoſcere; Veneti noſtri, ſatis ſe  
Catholici domipis officio fungi arbi-  
trantur, ſi libris fidem Catholicam ba-  
noſq; mores ex profeſſo oppugnantibus ſe abſtineant; ceterum nec Romano nec Hiſpanico Librorum Indice ſe  
obligari poſſunt, neq; eo nemo ne quiſquam adhuc Romanorum Pontificum Venetæ Reipublice negotium  
ſeſcere animam induunt, &c.

The † Apologiſt for the Decree of the Se-  
nate of Venice againſt the Jeſuits, tells us, that  
on this ſide the Alps the Cenfures of the  
Roman Congregation are ſo little valued, that  
every perſon is at liberty to read thoſe Books,  
which they condemn; whoſe practice in this  
point is defended by Gretzer. That in Spain  
they have an Index of prohibited Books pe-  
culiar to themſelves, whereby thoſe Books  
are frequently allowed, which are forbidden  
at Rome, and many others which are per-  
mitted there, are cenſur'd in it; but at Ve-  
nice they obſerve neither Index, nor do they  
admit of any of the Roman Decrees; which

*indeed*

indeed are in themselves of no moment being often grounded \* on mistakes and misconceptions, by which the best Books are sometimes prohibited and condemned. So that  
 † Doctor Holden assures us that among all thinking and sober men there is little or no regard had to them.

\* See St. A-  
mour's Journal,  
Par. 4. ch. 7.

† See his Letter at large in the  
History of the Irish Remonstr.  
p. 524.

And it is impossible to be otherwise: when a Book shall upon the most strict Examination be twice approv'd and yet afterwards condemned as contrary to the Faith; which is the Case of Doctor Molinos at this time; whose Treatise intituled the Spiritual-Guide was in the year 1675. printed with the Approbation of the Arch-Bishop of Rheggio, the General of the Franciscans, D'Eparfa a Jesuite, and Qualificator of the Inquisition, and two others, and received with great Applause in all places, even of the Present Pope himself, who lodg'd him in his Palace, and gave several marks of a great esteem for him: and when his Book and the Discourses of the now Cardinal Petrucci were afterwards upon some complaints, brought before the Inquisition, and severely examin'd; they were again approv'd, and the Answers which the Jesuits had writ censured as scandalous; but upon the Interposition of the French King the same Treatises were condemn'd by that very Court which had approv'd them, Molinos publicly expos'd and sentenc'd to perpetual imprisonment. Cardinal Petrucci under disgrace, and the Pope himself so far suspected, that some were deputed by the Inquisition to examine him, so Heretical were those Opinions now, which but a little before were sound and Orthodox.

See the Letter  
about the Qui-  
etists p. 19, 25,  
26, 33, 34 39.

That Passion and Interest as Doctor Holden observes, influence all the determinations of that Court is so well known to our English Romanists, that the Author of Nubes Testium, not onely read, but transcribed his whole Book out of Alexandre Natalis; though the Pope had two years before \* forbidden

|| In his Letter  
before cited.

\* By his breve  
of July. 10.

1684. wherein are these words. De Apostolica potestate plenitudine omnes & singulos libros supradictos tenore presentium damnamus & reprobamus, ac Legi, seu retineri prohibemus ipsorumque librorum omnium & singulorum impressionem, descriptionem, lectionem & usum, omnibus & singulis Christi fidelibus etiam specificis & individua mentione & expressione dignis, sub pana Excommunicationis per contra facientes ipso facto absque alia declaratione incurrenda—omnino interdiciamus. See it at large in Nouvelle de la Rep. des Lettres 8vo. 1684.

## XIV.

## The Preface.

\* Answ. to Nibes Jesum in the Pref. p. 4. Lond. 1688. 4to.  
† Primit Fath. no Prot. p. 7, 8.

|| See Burnet's History of the Regale, pref. p. 38. and his Sermon on Fan. 30. 1682.

before the Lord Mayor. p. 21. 22.

Policy of the French Clergy. p. 67, 68.

When this decree was objected in a Disputation at Toulon against one of the Propositions condemned in it, the Moderator who defended that Position answered, that it was not made by the Pope in Consistory. And Mr.

de la Berchere now A. B. of Aix, order'd the Morals of M. Abelly (which maintain many of the points censured in that Decree) to be taught in his Seminary. See *Avis au R. R. P. P. Jesuits de Aix en Provence sur l'imprimé qui a pour Titre, Ballet danse Reception de M l'Arceveque d' Aix* p. 49, 51, 52. 61. A Col. 1687. 12s.

all the faithfull under pain of incurring Excommunication *ipso facto* without any other denunciation, to read, keep, print, transcribe, or use any of that Fryers Works; and when his Learned Adversary \* *told him of this, he makes so light of it, † as to turn it off with a flout as a matter not worth regarding, and not only so, but he affirms, that Natalis was then of very good Repute as to his Authorities and every thing else.*

*And as little respect have the Romanists of France shewn to the Decree of March 2. 1679. for by the Jesuits means, || who informed the Procurator General that since the Court of Inquisition was not acknowledged in France, it would be prejudicial to the King's Authority to suffer any Decree made in it to be printed there, a Remonstrance was made to the Court of Parliament at Paris, and the Censure declared to be of no Authority in that Kingdom, so an Impression that was made of it was called in, since which it hath not been publicly fold in France.*

*"The pretence of the Jesuits for procuring this Act, was the Honour of the King, but the true motive appears to be their love to the Propositions condemn'd in it; For the first draught of the Declaration of the Parliament had these words, "Though that these propositions are justly condemn'd; but "Father le Chaise caus'd them to be struck out.*

*Thus in this part of the world we find the Censures of that Court, to have no Authority, and even among those who pretend to own them, a faculty may take off the Obligation, and they be dispenced with from yielding Obedience to them; and we know that such private Dispensations are not difficult to be obtain'd in the Roman Court. So that upon all accounts the Romanists according to their own Principles and Practices are at liberty still to teach those Doctrines which are censur'd in that Decree; and there is some reason to believe that it was not design'd to hinder them, but onely to amaze the world, seeing it was not made by the Pope in Consistory*

*which*

which would have given it much more Authority, than the Cardinals of the Court of Inquisition could stamp upon it.

§. 4. In the fourth Chapter I have mention'd the Bull Cœne as a lasting Evidence of the claim which the Pope lays to a power over Kings, but not having the Bull by me, I only gave a short hint of it from a late Author of that Communion: but I find in Cardinal Tolet, that not only the persons there mention'd are Excommunicated every year, but that the Absolution which is given the next day after the publishing of that Bull extends not to such as impose Taxes on their people without the Pope's Consent, who imprison or punish or otherwise bring a Clergy-man into secular Courts, who harbour Hereticks or read so much as two or three lines in their Books; who furnish Hereticks with Arms or Materials for Arms, with Ships or Timber to build them with; who hinder Appeals or Journeys to Rome, who hinder the Romish Clergy from exercising their Jurisdiction, and who possess any Church-Lands or Goods; but all these are left under the Sentence of Excommunication; till by repentance they obtain Absolution from his Holiness; and all Ecclesiastical Persons are required to publish this Bull in the greatest Congregations, that all the faithful may know the Contents of it.

comprehendere nec suffragari ulli ex prædictis, nisi prius à commissis cum vero proposito similia non committere desisterent. — Præcipit in virtute sanctæ obedientiæ Patriarchis, &c. ubi liber constitutus ut, præsentibus literas semel in anno aut pluries in Ecclesiis suis dum in eis major Populi multitudo ad divinam conveniret solemniter publicent.

Thus his Majesty of Great Britain, the French King, the States of Venice and Holland, Sweden, Denmark, the Princes of Germany, &c. are Excommunicated by this Bull; who have

See Tolet. Instruct. Sacerdot. cap. 20. ad 32. Fulminatur contra Hereticos credentes, receptatores, legentes paucas lineas librorum Hereticorum. — Appellantes ad futurum Concilium — imponentes nova padagia seu gabellas in terris suis, præterquam in casibus sibi à jure ex speciali sedis Apostolicæ licentia permissis; qui deferunt ad infideles aut Hereticos arma & equos, lignamina, eorumque materiam ferrum, filum ferri stannum, & alia metallorum genera, &c. eos qui aliqua injuria offendant, venientes ad sedem Apostolicam, — eos qui advocant causas beneficiales à commissariis Apostolicis, & auctoritate laicali impediant earum cursum; vel exactionem literarum Apostolicarum, — eos qui impediunt Archiepiscopos, &c. ne possint uti jurisdictione Ecclesiastica; occupantes quævis loca jurisdictionis Ecclesiæ Romanæ, sive sint fructus, sive redditus sine licentia Romani Pontificis. — Imponentes onera, decimas, &c. quibuscumque Personis Ecclesiasticis, quoscumque Magistratus & quomodo libet se interponentes in causis criminalibus personarum Ecclesiasticarum — Protestatur Pont. absolutionem solennem in Die Jovis Cæne facientiam non



have done *and* daily do refuse to observe several, if not every part of it: *and what they look upon as* Excommunicated

\* *Caus. 15. cann. Nos Sanctorum. Eos qui excommunicatis fidelitate aut sacramento obstricti sunt, Apostolica auctoritate a iuramento absolvimus, & ne sibi fidelitatem observent omnibus modis prohibemus.*

Prince to be may be seen in their Canon Law, \* *whereby* all those who have sworn Allegiance to him are absolved from their Oaths, and forbid to yield him any manner of Obedience.

*I reserve the Account of their Treasons to be published when ever Mr. Pulton or any for him shall think fit to begin with us, as he hath threatned he would upon the first provocation, WHICH I HAVE GIVEN HIM, but having affirmed, p. 71, 72. that they have been often both in publick Courts of justice and in other places, call'd upon to renounce the Deposing Power as unlawfull, but could not be perswaded to it; to prevent their Cavils at that Assertion I thought it not unnecessary to give some few instances which may suffice to prove it.*

See Declarat.  
of the favour-  
able dealing  
of her Maj-  
ties Commiss.  
p. 4. 1583. 4<sup>to</sup>.

*We are assured by the greatest States-man of his, and perhaps of any Age, that the Priests who were apprehended and executed for Treason in his time † always restrain'd their Confession of Allegiance onely to be the permissive Form of the Popes Toleration; As for Example, if they were ask'd whether they did acknowledge themselves the Queen's Subjects and would obey her, they would answer, yes, for they had leave for a time so to do; And at their very Arraignment when they laboured to leave in the minds of the people an opinion that they were to dye, not for Treason, but for matter of Faith and Doctrine — they cryed out that they were true Subjects, and did and would obey her Majesty; immediately — they were asked by the Queens learned Councel whether they would obey and be true Subjects if the Pope commanded the contrary, they answered by the Mouth of *Campion*, this place (meaning the Court of her Majesties Bench,) hath no power to judge of the Holy Fathers Authority; and other Answer they would not make.*

# The Preface.

XVII.

*The very same account of them, with some other Particulars, is given us by the secular Priests, in their* \* Important Considerations; *that being ask'd which part they would take, if the Pope or any others by his appointment should invade the Realm: some answered, when that case happened they would then consider what they had best to do; others, that they were not resolved what to do, and others positively, that if any such deprivation or invasion should be made for a matter of Faith, they were then bound to take part with the Pope. Which Mr. Campion was so zealous for, that he was not contented so affirm that he would take part with his Holiness, but very earnestly demanded, Pen, Ink and Paper that he might sign his Resolution. And Mr. Kirby, Cottom, Richardson, Ford, Shert, Johnson, Hart and Filbee all Priests, affirmed under their hands to her Majesties Commissioners appointed to examine them, that the Pope hath Power to depose Princes, and her Majesty was not to be obeyed against his Holiness's Bull; in which answer they all agreed, only two sheltered themselves under this general Assertion, That they held as the Catholick Church held.*

Hunt. of the Rom. Fox, p. 146, 147.

Fowl's Hist. of Rom. Treas. p. 55, 56, 57, 58.

*And his Majesty of Blessed Memory, K. † James tells us, that The Conspirators who suffered for the Gunpowder Treason justified themselves, and even at their deaths would acknowledge no fault; || And when Faux and Winter were admitted to discourse together in the Tower, they affirmed, they were sorry that no body set forth a Defence or Apology for the Action; but yet they would maintain the cause at their death.*

† Premonition p. 291. of his works.

|| Account of the Proceedings, p. 126.

*\* When some of the Plotters escap'd to Callis, and the Governour assured them of the King's Favour, and that though they lost their Country they should be received there, they replied that the loss of their Country was the least part of their Grief, but their Sorrow was, that they could not bring so BRAVE A DESIGN to perfection; And not only they who were engag'd in it justifi'd the Design, but Mr. Copley assures us, that he could never meet with any one Jesuite who blam'd it.*

\* Hist. of the Gunp. Treas. p. 29.

Copley's Reasons. p. 23.

*"Some time after the Jesuits were banish'd FRANCE for the*

(c)

*"at-*

See *Hist. Fe-*  
*suit.* p. 160.  
*Oportetigitur ut*  
*illi qui venient &*  
*in regno vestro*  
*manere volunt,*  
*eas* [ *sc. opinio-*  
*nes* ] *publice in*  
*suis collegiis ab-*  
*jurent.*

One was dated  
Sep. 22. 1606.  
Another Aug.  
23. 1607. A  
third, Feb. 1.  
1608. And a  
fourth, May,  
30. 1626.

*Hist. Jesuit.* p.  
219, 220, 221,  
222, 223, 224,  
225.

*Franck. Ann.*  
p. 6, 7.

*Cressy's Exo-*  
*molog.* p. 72.  
Par. 1647. 8vo.

*Word Clar. &*  
*Exposit. Cressy.*  
p. 75, 77.

" attempt upon the KING by Chastel one of their Scholars,  
" when they were soliciting a repeal of that Sentence, the Parlia-  
" ment of PARIS remonstrated to the KING, that it was abso-  
" lutely necessary for them to renounce those treasonable Do-  
"ctrines of the Popes power over Princes, or else France  
" could not with safety admit them to return; but tho'  
" they were very desirous of admision, they would not renounce  
" those positions for it.

It is notoriously known how many Breves were sent over into  
England to forbid the taking the Oath of ALLEGIANCE,  
which they affirm to contain many things contrary to the Ca-  
tholick Faith.

" Immediately after the Murther of K. Henry the Fourth  
" of FRANCE, the Jesuits desir'd leave to teach Schools in  
" their Colledges, upon which the Parliament required, that  
" they should first declare, that it is unlawfull for any person  
" to conspire the death of the King, that no Ecclesiastick  
" hath any power over the Temporal Rights of Princes, and  
" that all are to yield the same obedience to their Governours  
" which Christ gave to Caesar: these positions were proposed  
" to them to subscribe, but they refus'd to do it without leave  
" from their General.

Ann. 1614. Father Ogilby a Jesuite was taken in Scotland,  
who being asked whether the Pope be judge in Spiritu-  
als over his Majesty, refus'd to answer except the Question  
were put to him by his Holiness's Authority, but affirmed  
that the Pope might Excommunicate the King; and that he  
would not to save his life, say it is unlawfull, if the K. be  
depos'd by the Pope, to kill him.

In the time of the late Confusions, when Mr. Cressy pub-  
lished the Reasons of his leaving the Church of England and  
turning Romanist; he therein inserted a Declaration differing  
little from the Oath of Allegiance, affirming that all the Ro-  
man Catholicks in England were ready to sign it; but his Su-  
periors were of another mind, and therefore that Edition was soon  
bought up, and the profession of OBEDIENCE omitted in  
the second: and when some English Gentlemen of that Commu-  
nion



## The Preface.

XIX.

nion had *subscribed certain propositions of the same import with that declaration, their subscribing was by the Roman Congregation censur'd as unlawfull.*

Hist. of the Ir.  
Remonst. p.  
523, 524.

*What opposition was made to the Irish Remonstrance, after the King's Restauration is generally known, and I have given a short account in the third and fourth Chapters; all that I shall remark here is this, that it was a Transcript of Mr. Cressy's declaration which the Pope forbade the Irish Clergy, and they refus'd to sign; "Nay, when Father Walsh advised them to beg his Majesties pardon for the Execrable Rebellion, they not onely refus'd to ask pardon, but so much as to acknowledge that there was any need of it: affirming publickly, THAT THEY KNEW NONE AT ALL GUILTY OF ANY CRIME FOR ANY THING DONE IN THE WAR.*

Hist. of the Ir.  
Rem. pref. p.  
3. 4.

*They often offer'd to declare that the Deposing Power was not their Doctrine, but could not be perswaded to condemn the Doctrine which abets it as unsound and sinfull, wherein they have been imitated by some late Writers on their side, who tho' call'd upon to affirm it unlawfull to maintain such a power over Kings, would never do it. But tho' Father Cann would not renounce these Doctrines, he proposed at Rome that a formal OATH abjuring the OATH of ALLEGIANCE should be imposed upon those who had taken it; and that all who should be admitted Students in the Jesuits house, should SWEAR never to take the OATH; since as he affirm'd, a time might come, in which it would be necessary for their interests, that they be under no such tye to an Heretical Prince.*

Hist. of Ir.  
Rem. p. 763.

See Pap. not  
misrep. by Prot.  
p. 58. 1688.  
470. &  
Answer to Pap.  
Prot. against  
Prot. Popery. p.  
131. Lond.  
1686. 470.  
See Three Let-  
ters of the pref.  
State of Italy,  
p. 46.

§. 5. *The last Chapter of the following sheets, gives a brief Account of some of their Artifices to MISREPRESENT the Doctrines of the REFORMED CHURCHES, for every single instance, I might have given some hundreds, for I never yet saw any of their controversial writings which represent our Doctrines as they are, but lest I should be charg'd with imitating such a bad Example, I desire the Reader to take notice that the first Quotation out of Securis \* Evangelica is not*

\* See p. 84.

*quoted*

† Pap. Protest.  
against Prot.  
Popery. p. 18.  
19.

*quoted as a strict Misrepresentation, but to shew how while they † tell us; that the People swallow all down greedily in the lump, that Antecedents and Consequences go down with them all at once, and therefore we ought not to draw odious Consequences from their Doctrine; they are doing that which they blame us for, and are licens'd to do it by the greatest Licenses of their Church; now if their Rule be good, then is Father Porter guilty of a notorious Misrepresentation in that instance, if it be not good, then they must acquit us from that imputation which with so much Noise and little Reason they have endeavoured to fix upon us: Let them choose which side they think best*

§. 6. *Before I close the Preface I must take notice of one thing more which I have not touched in the Book it self, it being my design there onely to prevent the danger of their usual manner of Address; which would be of no force if our People did not give them a very great Advantage, by running on all occasions into disputes with them; I would not have them kept in ignorance (FOR BLESSED BE GOD OUR CAUSE NEEDS NO ROMISH ARTS TO UPHOLD IT) but it is an ill thing to be making Experiments in Religion, and for unskilfull and weak men to be trying their skill, with those who by reason of their Sophistry will be too hard for them; I cannot therefore but earnestly request the Reader to keep them (if he fall into their company) to plain Scripture, which it is his duty to be well acquainted with; or else to propose their Arguments to some learned Minister, and I dare appeal to the judgment of any impartial Person, on which side the truth lies. I designed to have published some directions for the help of the unlearned, by which they might be able to deal with the Missionaries, but I am happily prevented by the Learned and Reverend Doctor Sherlock, whose seasonable and excellent Discourse ought to be in the hands of all PROTESTANTS, who by it may be enabled to deal with the greatest Champion among them; and I am heartily glad that so good a pen hath undertaken a work of that Consequence; and I hope in a little time will oblige the world with the second part, in the mean while*

In his Prefe-  
rative against  
Popery, Lond.  
1683. 410.

## The Preface.

XXI.

*while the Answer which hath appear'd against it hath shew'd the WORLD how little can be said for Popery.*

§. 7. *I would not have the Gentlemen of the Church of Rome pretend, that I have (as one of their celebrated Writers expresses himself) imitated the Scavenger in stopping no where but at a Dung-hill, for I have quoted none but allowed and approved Authors; such as are daily published with allowance by their Party, and therefore they ought not to be ashamed of, or such as have been long received with Applause among them; and as for what I have cited out of Protestant Books, let them invalidate their Testimony if they can, I will engage for the truth of my Quotations and know of no Objections against any Author I have cited which are of any force.*

§. 8. *I design very speedily to publish the SECOND PART giving an account of several other ARTIFICES, by which they endeavour to possess the people with favourable Opinions of them; such as their Miracles, the brags of the Holiness of their Church, of their Succession, Unity and Certainty; of the usefulness of their Confession, and that all Antiquity is on their side: exposing their method of disgracing the Holy Scripture, of forging and corrupting Authors, the sowing several Sects and Heresies to divide us; and that successfull Artifice of disguising and palliating their doctrines; to which add the working on the peoples affections by asking WHAT IS BECOME OF THEIR POPISH ANCESTORS? and blinding their judgments by perplexing and sophistical Similitudes; with several other Topicks which they frequently insist on.*

*But after all that we can do, 'tis GOD alone must give the Blessing who is the GOD of TRUTH, to whom if our Prayers be constant and fervent, and our Obedience to his Commands universal and sincere, he is engaged by his Promise which can never fail to keep us in the Truth; in which that all who read this Treatise may continue unmoved, and order their Conversations so as becomes the GOSPEL of TRUTH, and HOLINESS, is the hearty Prayer of the AUTHOR of it.*

Answer to Dr. Sherlocks Preface, against Popery. Lond. 1688. 4to. Pap. prot. against Prot. Popery. p. 17.

That:

That the Gentlemen of the Church of Rome may have all the help in the world to convince me of Falsifications, if they can; and to spare them that trouble which they put us to, by careless and ignorant Quotations, I have here given them a Catalogue of the Books cited in the ensuing Treatise, with their Editions.

## A.

- A**rcana Societatis Jesu, Edit 1635. 8vo.  
 Acts of the Conference at Paris, 1566  
 Lond. 1602 4to.  
 Acoſta de noviff. tempor. Lugd. 1592 8vo.  
 Answer to the confid. on the Spirit of Mar-  
 tin Luther, Oxford 1687 4to.  
 Animadv. on Fanaticism fanatically impu-  
 to the Cath. Church, Lond. 1674, 8vo.  
 Animadverſions on a Sermon of the Biſh. of  
 Bath and Wells, Lond. 1687 4to.  
 Auguſtini opera, Paris 1571 fol.  
 Ambroſii Opera, Col. 1616 fol.  
 Answer to the Provin. Letters, Paris, 1659 8vo.  
 Advice to the confuter of Bellarmine, Lond.  
 1687, 4to.  
 The Agreement bet. the Ch. of Eng. and the  
 Ch. of Rome, Lond. 1687, 4to.  
 Athanaſii Opera, Col. 1686, fol.  
 Answer to the Letter to a Diſſenter, Printed  
 for H. Hills, Lond. 1687, 4to.  
 Answer to two main Queſtions of the firſt  
 Letter to a Diſſenter, Lond. 1687. 4to.  
 Answer to a Diſc. againſt Tranſub. Lond.  
 1687, 4to.  
 Avis aux R. R. P. P. Jeſuits ſur leur Pro-  
 ceſſion de Luxembourg, Edit. 1685, 12s.  
 Anf. to the Let. from a Diſſ. Lond. 1688. 4to.  
 Answer to Pap. Prot. againſt Prot Popery,  
 Lond. 1686, 4to.  
 Answer to Dr. Sherlock's Prefervat. againſt  
 Popery, Lond. 1688. 4to.  
 Avis aux R. R. P. P. Jeſuits d' Aix en Pro-  
 vence. Sur on imprime qui a pour Titre :  
 Ballet dansé à la Reception de Monſieur  
 Archeveſque d' Aix, A Col. 1687. 12s.

## B.

- B**urnet's Answer to the Letter of the Fr.  
 Clergy, Lond. 1683, 8vo.  
 Bellarmini Controverſ. Colon. 1628, fol.  
 Baronii Annales, Antw. 1610, fol.  
 Dr. Burnet's Letters of his Travels, Rotterd.  
 1687, 8vo.  
 Lucæ Brugenſis in Evangel. Antw. 1606, fol.  
 A. B. Bramba's Works, Dubl. 1676, fol.  
 Dr. Burnet's History of the Reformation, Lond.  
 1679, fol.

- His Vindicat. of the ordin. of the Ch. of  
 England, Lond. 1677, 8vo.  
 —His History of the Rights of Princes,  
 Lond. 1682, 8vo.  
 Bernardi Giraldi Patavini Apologia pro Re-  
 pub. Venetorum.—Vid. Arcana Societa-  
 tis, Feſu.  
 Birkbeck's Proteſtant Evidence, Lond. 1635, 4to.  
 Baiting of the Pope's Bull, Lond. 1627, 4to.  
 Burnet's Sermon before the Lord Mayor, Fan-  
 30. 1680, 4to.

## C.

- F** Croſi's Sermon before the Q. April 21.  
 1686. Lond. 1687, 4to.  
 Conſiderations on the Spirit of Martin Lu-  
 ther, Oxford, 1687, 4to.  
 Jeſuits Catechiſm, Edit. 1602, 4to.  
 P. Craſſet La veritable devotion envers la  
 S. Vierge, Paris, 1679, 4to.  
 Diſcourſe of Communion under both ſpecies,  
 by the Bp. of Meaux, Paris, 1685, 12s.  
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 1583, 4to.  
 Craſhaw's Falſificationum Romanarum, To-  
 mi primi, lib. primus, Lond. 1606, 4to.  
 Catholick Scripturiſt. Lond. 1686, 8vo.  
 Chryſoſtomi Opera. Paris, 1636.  
 Canones & Decreta Conſilii Tridentini, Col.  
 1577, 12s.  
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 Lond. 1675. 4to.  
 Copleys Reasons of his departure from the  
 Ch. of Rome, Lond. 1612, 4to.  
 Creſſey's Exomologeiſis, Paris, 1647, 8vo.  
 Creſſener's Vindication, Lond. 1687, 4to.  
 Fo. Camerarius, de Frat. Orthod. Eccleſ. in Bo-  
 hemia, deſſet mihi Titulus.  
 Campiſon's Reasons, Lond. 1687, 4to. And  
 the ſame in Latin Coſmop. 1581.  
 Corpus Confellionum Fidei, Gen. 1654, 4to.  
 The Conſexion, Lond. 1681, 8vo.  
 Conference entre deux Docteurs de Sorbonne,  
 &c. Edit. 1566 8vo.

## D.

- D**Relincours's Proteſtants ſelf defence,  
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Def. of the Expos. of the Doct. of the Ch. of England, *Lond.* 1686, 4to.

Discovery of the Society in relation to their Politicks, *Lond.* 1658, 8vo.

Defence of the confut. of Bell. sec. note of the Ch. *Lond.* 1687, 4to.

Defence of the Papers written by the late K. *Lond.* 1686, 4to.

Difference between the Prot. and Socin. methods, *Lond.* 1686, 4to.

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Declaration of the favourable dealing of her Majesties Commissioners, 1583, 4to.

Decree made at Rome, March 2d. 1679, 4to.

E.

Europeæ Speculum, *Lond.* 1687, 8vo.

Capt. Everard's Epistle to the Nonconformists, *Edit.* 1664, 8vo.

Exposit. of the Doctrine of the Church of England, *Lond.* 1686, 4to.

Exposit. of the Doctrine of the Catholick Church, *Lond.* 1685, 4to.

F. Ellis's Sermon before the K. Dec. 5, 1686, 4to.

F.

Fifth part of Ch. Government, *Oxf.* 1687, 4to.

Fowles's History of Romish Treasons, *Lond.* 1681, fol.

Franckland's Annals, *Lond.* 1681, fol.

The Franciscan Convert, *Lond.* 1673, 4to.

G.

Age's new Surv. of the West-Indies, *Lond.* 1655, fol.

Gee's foot out of the Snare, *Lond.* 1624, 4to.

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Good Advice to the Pulpits, *Lond.* 1687, 4to.

Gratian, *Edit.* 1518, 4to.

H.

Hospiniani Historia Jesuitica, *Tig.* 1670, fol.

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I.

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Index expurg. librærum qui hoc seculo prodierunt. *Edit.* 1586, 12s.

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 —His 4 Letters on ſeveral Subjects, 1686, 8vo.  
 Wilſon's Hift. of *G. Britain*, *Lond.* 1653, fol.

I N-

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# INTRODUCTION.

**H**AVING observed the difference between the Method followed by *Protestant Divines*, and that which the *Gentlemen of the Church of Rome* take, in their unwearied endeavours, for gaining Profelytes; I have several times taken notice, that instead of handling particular Controversies, they, for the most part, wholly decline them, and take another course; wherein what their design is, will easily be apprehended, if we consider that their experience tells them, that *Prejudice is the main prop of their Church*, which renders their people deaf to whatever is objected to their Doctrines; and they know very well how far that goes to make them believe whatever is imposed on them. It is an usual thing to hear the Common people justify themselves in matters of practice by the examples of those they have an esteem for; and if they can find any thing they are blam'd for, countenanc'd or practis'd by a person they look upon as a pious or wise man, 'tis their common argument, such a man who is much better and wiser than I, is of this opinion, or acts as I do, and why may not I? I am sure he would not do it if it were not Lawfull: which observation those *Masters of Craft*, who manage even the *Eternal affairs of Souls* by the wiles of *Policy and Cunning*, make such use of as to bend all their endeavours to create in the people a good opinion of them, and then they know their work is as good as done; and not onely my own observation assures me that this is their design, but I offer this evidence of it; Among all the *Romish* Converts you shall scarce find one, who is able to give you any particular reason for his change, but onely this, that he cannot think so holy a Church would deceive him; and he is convinced, that it is his duty in all things to submit to her without examining her Doctrines, which is a clear proof that their main endeavour is to insinuate

ate themselves into the good opinion of those they would pervert ; and having sufficiently possess'd them with such favourable thoughts, they easily prevail upon them to give themselves up to be conducted by them ; so that *prejudice* and *affection* makes more *Papists* than evidence of *Truth* and *Reason*.

Thus by insisting upon generals to *possess the affections, rather than inform the judgments of men*, they go on uncontroll'd, our Divines going the fairer way to work, and aiming at the rectifying mens understandings, not the forming of a party of Profelytes, as if truth was to be found by the voices of the giddy multitude, and not by rational and convincing evidence ; which made the ingenious Answerer to the *Dean of London-derry*, profess, (a) *That he always believed that they rather designed to gain Profelytes by confounding their heads than by clear reason and information ; their design being, (b) To make a shew of saying somewhat, ours to instruct our people.* I have had occasion to be acquainted with several of their Converts ; and do profess I could hardly ever meet with any who understood the matters in dispute, but acknowledge it was the force of these general arguments that prevailed on them to a change.

And this way is not onely followed by some among them, but the whole (c) *Clergy of France*, have propounded *general Methods* to be prosecuted to this end, and the University of (d) *Lovaine* have published theirs.

Finding therefore that all their *successes* proceeded from *particular artifices*, I thought it my duty to endeavour, to prevent their doing any farther mischief, by laying them open to the world, that the *unchristian sleights* being *discovered*, and their force enervated, the people may be upon their guard, knowing what dealing they are to expect from these busie men, and not be so easily possess'd with those *fatal prejudices* which they labour to instill into them, in order to enslave them to such a *number of errors and superstitions*, as *no one Sect* besides was *ever guilty of* ; which I shall endeavour to doe in the following Chapters.

(a) Answer to the Considerations which obliged Peter Manby, &c. p. 3. Lond. 1687. 4to.

(b) Summ. of Prin. Cont. p. 3. Lond. 1687. 4to.

(c) See Burn. Answ. to the Meth. of the French Clerg. 8vo. 1683.

(d) *Mysterium Pietatis Ultraj.* 8vo. 1686.



## C H A P. I.

*Of their Manner of Address.*

When the *Missionaries* have a design on any particular person, after acquaintance once got, they are very *cautious* not to begin to *insist closely* upon any *Religious subject*, untill by their industry and diligent observation they have discovered the *disposition* and *inclination* of their intended *Profelyte*: this is one of the *secret Rules* found in the *College of Jesuits at Paderborn*, that in attempting to gain young men to list themselves in their (a) Order, they endeavour to please them with such diversions as are best suited to their tempers, and most apt to allure them, to be of that Society where they meet with what is so agreeable to their inclinations. It is indeed usual with them to cast out several loose words, either concerning the holiness and certainty of their Faith, or the uncertainty and vanity of the Protestants, which they know are as so many latent Darts, which will pierce deeper when other arguments come to drive them on; But till they find how the disposition of the person lyes, they cannot practise their several arts, which vary according as the tempers differ of those they deal with.

Their Character of *Religious men* gives them always an opportunity to discourse with a serious look, and grave accent of the great things of *salvation*, which they seldom or never omit to lay hold on, seeing such discourses are very apt to make impressions upon the minds of those who are devoutly inclin'd; and if the person they deal with be such an one, they are very proper and seasonable to be us'd to him; and on the other hand, if he be not, they can put no stop to their design, for by their reiterated pretences of zeal for the *salvation of Souls*, their frequent instances of their trouble to see so many led in error, and ready to perish, and their free offer-

(a) Instru. secret. pro Super. Societat. Jesu, p. 17.

It is one of the pieces published in the *Arca-na Societat. Jesu*. 8vo. 1635. See it in English. Printed at London for Tho. Dring. 1653. 8vo in the 2d Part of the *Mystery of Jesuitism*.

fering the utmost of their service for so good a work, with their *earnest* and serious *urging* the great danger a Protestant is in, they gain even with the *loose* and *vicious*, a *good opinion* of them, that they are really in earnest, and *believe* and *design* what they pretend; and there being *scarce* such a thing in the world as a real *speculative Atheist*, they know that all are desirous of *happiness* hereafter, though not willing to leave their sins for it, therefore even with the *worst* they get this advantage, that by their lamentations, and zealous pretences, they are believed to have a *design* onely to *lead* them to *Heaven*; which point gained, they know how to accommodate their doctrine even to those, by *offering* them such an *easie way to future happiness*, that *distasting* the *four methods of repentance*, and universal holiness, they will willingly go where they have *hopes* of *gaining heaven*, and *keeping their sins too*.

By this means being sure to gain by serious discourses whoever they have to deal with, you will certainly meet with as *heavenly and religious expressions* as can be invented; and after they have enlarg'd upon the *worth of souls*, the importance of the *right faith*, and their own intentions being onely to *enlighten* those who are in the *darkness* of *Heresie*, which they will express with the utmost of their *Rhetorick*, and set off with the most *devout looks*, and *earnest actions*; they will vary their expressions, to find out what is *most taking*; sometimes they will tell you, we require what God never commanded, by teaching *those duties* under pain of *damnation*, which are in themselves *not necessary*, and the omission of them onely *venial* transgressions, which do not in themselves deserve damnation; and that we call those *mortal sins*, affirming that all are *absolutely obliged* to avoid them, which God never esteem'd as such; and that we make the case of *Christians* too hard, affirming that there is no difference between *Counsels* and *Commands*; whereby we bind every one to doe those things, which *none* according to them, except by a particular *vow*, are *oblig'd* to; that we *affirm* all our *duties* to be

so

Thus where we teach Meditation to be the duty of every Christian. Fa. Cross in his Sermon before the Q. Ap. 21. 1686. saith, I do not approve the opinion of those who hold it obligatory to all.

so imperfect, that they are in themselves *sins*, thereby discouraging *Christians* in their performance of them ; and affronting the *grace of God*, as if he could not enable us to keep all his *Commands* perfectly, but there will still be *imperfections* in their performances, which make work for daily *repentance*, so over-burthening the *Consciences of Christians*, where God hath not done it : This, they know, will be greedily catch't at by the *Libertine*, who is glad to hear of an *easier way to Heaven*, than the *Protestant Church* shews to her Members ; and if the person they address to, should happen to be of a *devout* and severe principle, they know how to make use of the same charge, to work their ends ; by complaining, that whereas God hath left some things onely recommended by way of *Counsel*, we by preaching them as *Commands*, take away all the *Merit* of those performances, which is greater where men are left *free*, than when they are *obliged* under penalties ; and that we do thereby frighten men from *real holiness* ; and by such a general discourse, which they can apply to all tempers, they make their way, towards *fixing a good opinion* of themselves, in the minds of men, who are much taken if they be inclin'd to *vice* with the *hopes* of more *liberty*, which is offer'd them under the *shew of holiness*, and if *serious* with the hopes of *meriting*, and attaining to a greater degree of *glory*, by their *free* uncommanded obedience, than they could expect from an *obedience* yielded onely to severe *Commands* ; for the feeding of whose humour they will inlarge upon that usual *Topick*, that *we have no repentance nor good works in our Church*, ( a scandal which they often cast upon us ) and consequently have *none of that strictness which a pious soul delights in* ; and this seeming argument for the greatest *strictness* they can turn to the *encouragement* of an idle and *vain disposition*, by extolling the *easiness* of their *absolution* and *pennance*, when we take such methods, as keep a man all his life to a *serious examination* and enquiry whether his *repentance* be sincere.

These

These *discourses*, and such as these being applicable to all sorts of men, are *common* with them even at first ; but when they have made a *discovery* of your *dispositions*, they come more particularly to their several *methods*, which are *sued* to each *temper* ; And having *endeavour'd* with all their power by *actions*, as well as *words* to render themselves *esteemed*, ac-

cording to that secret instruction to the (a) *Superiours* of the *Jesuites*, that they should *ingratiate* themselves with the people, by *shewing* the end of the society, to be as *tender* of the welfare of their neighbour as of their own ; and upon this account *undergo* the meanest *Offices*, *visit* the *Hospitals*, and *assist* the *Poor* ; make *charitable Collections*, and *dispose* of them to the poor in publick, that others being *excited* by their *liberality*, may be the more *kind* to the *Society*. They begin afresh, if

they deal with a *devout Soul*, to enlarge upon their *care of Souls*, and their *unwillingness* to *meddle* with these matters being more *entlined* to the more *practical duties*, as when the *Jesuites* have a mind to *advance* any of their *Partizans* to

a *high* place in any *Prince's Court*, they are directed to (b) *insist* upon the great concern that *Religion* and *Justice* hath in those who are *advanced* to *Dignities*, and therefore that such ought to be *elected* as are *eminent* for their *vertues*, which they are to *enumerate*, and then be sure to *propose* a friend of the *Societies*, as *endued* with the *vertues* they before *commended* ; but at the same time *express* their *unwillingness* to *meddle*. Just so they govern themselves in making *Converts*, among the *piously inclined* ; and as (c) *Sir Edwin Sands* observes, of their *gestures*, and such *pretences*, When a *Erzyar* an *abandoner* of the world, a man wholly rapt with *divine affections* and *ecstasies* ;

(a) *Instruktionen pro super. Societ. Jesu*, p. 4.--- Ut se gratiam & acceptam præbeat societas incotis loci, multum ad hoc conducet explicatio finis societatis, præscripti in regula secunda summarii, incumbere in salutem proximi æque ac suam. Quare familia obsequia obeunda, in Xenodochiis, & limo iacentes invisendi.--- Eleemosyna conquirenda, dandaque pauperibus illis vidensibus, ut edificari falso nostrorum sint in nos liberales.

(b) *Ibid.* p. 30.--- Saepe incalcent principibus, distributionem Honorum & dignitatum in Repub. spectare ad iustitiam ; graviusque deum offendi si contra eam a principibus peccetur ; se tamen nolite dicant ingerere in ullam administrationem reip. & hæc se iustis dicere ratione sui officii ; Quod ubi apprehenderint principes, explicetur ipsi, quibus virutibus prædici esse debeant viri assumendi ad dignitates reip. commendationis capita sumantur, ex amicis societatis nostra, &c.---

(c) *Europa Speculum*, p. 71, 72. Lond. 1687. 8vo.

ecstasies; his Apparel denouncing contempt of all Earthly vanity; his Countenance preashing severity, penance and discipline, breathing nothing but sighs for the hatred of sin; his Eyes lifted upward as fixed on his joys; his Head bowed on the one side with tenderness of love and humility, extending his ready hand to lay hold on mens souls, to snatch them out of the fiery jaws of that gaping black Dragon, and to place them in the path that conducts to happiness; when such a man, I say, shall address himself to a woman---or to any other vulgar person of what sort soever, perswading, beseeching with all plausible motions of Reason, yea with sighs of fear, and tears of love, instanting and importuning no other thing at their hands than onely this, to be content to suffer God to save their souls, and to crown them with everlasting happiness: which they shall certainly attain by ranging themselves with the heavenly army of God, that is, by adjoyning themselves to the Church of Christ and his Vicar; and this again and again iterated and pursued with shew of incredible care of their good, without seeking other meed and commodity to himself, save onely of being the instrument of a Soul's salvation. Is it to be marvelled, though---he prevail and possess them in such forcible sort, that no access remain for any contrary perswasion-- and certainly by their dealing thus with men at single hand in private---they prevail as experience doth daily shew exceedingly.

But as they take this method to deal with some, so they address themselves to others in a quite contrary manner, they having (as I shall prove more particularly hereafter) not onely several ways of insinuation, but several, yea contrary doctrines fram'd on purpose to be as baits for all sorts of men; which as I have often observ'd, so I find it noted by that ingenious Gentleman, who had spent a great part of his time in Italy, the mint of their policies, which they have, to my knowledge, made great use of in these Kingdoms, and some neighbour Nations: (a) The particular ways (saith he) they have to ravish all affections, and to fit each humour--are well nigh infinite; there being not any thing either sacred or profane, no

(a) *Europa Speculum*, p. 37.  
38.

virtue:



*virtue or vice almost, nothing of how contrary condition soever, which they make not in some sort to serve that turn ; that each fancy might be satisfied, and each appetite find what to feed on ; Whatsoever either wealth can sway with the lovers, or voluntary poverty with the despisers, of the world ; what honour with the ambitious ; what obedience with the humble ; what great employment with stirring and metall'd spirits ; what perpetual quiet with heavy and restive bodies ; what content the pleasant nature can take in pastimes and jollity ; what contrariwise the austere mind in discipline and rigour ; what love either chastity can raise in the pure, or voluptuousness in the dissolute ; what allurements are in knowledge to draw the contemplative, or in actions of state to possess the practick dispositions ; what with the hopeful, prerogative of reward can work ; what errors, doubts and dangers with the fearfull ; what change of vows with the rash, of estate with the inconstant ; what pardons with the faulty, or supplies with the defective ; what miracles with the credulous ; what visions with the fantastical ; what gorgeousness of shew with the vulgar and simple ; what multitude of ceremonies with the superstitious and ignorant ; what prayer with the devout ; what with the charitable, works of piety ; what rules of higher perfection with elevated affections ; what dispensing with breach of all rules with men of lawless conditions. And so he goes on to shew how the very constitution of their Church is made up of such contrariety ; which I shall insist farther on in another place, my business here being to shew how they are prepared to fit each temper and inclination, with suitable discourses and allurements. They know the greatest part of men in the world are either very much taken with gaudy and pompous sights, which bewitch their senses, and so wholly possess them, as to take away all room for rational reflexions ; or so charm'd with the delights of their belov'd corruptions, that they are unwilling to part with them.*

*To catch the first sort, we find them boasting of the splendour and outward glory of the Church of Rome, to such a degree, that they have made this (a) pomp a mark of the True Church :*

(a) Bellar. lib. de  
 not. Eccl. c. 18.



Church; this is observ'd by an ingenious Author of their own Communion: That \* they insist much upon the fine Churches they have at Rome, whose admirable Structure doth greatly edifie Believers, and as Cardinal Pallavicini says [lib. 8. c. 17.] is of it self capable to convert infidel Princes; this way of catching people by gaudy Shews, and splendid Sight is look't on with such a favourable Eye among them, that the three Bishops † from Bononia in a Letter of Advice to Pope Julius the Third, observe that the vulgar are given to admire and to be amused with these things, in the contemplation of which their minds are as it were so intangled that they have no relish for any other Food; no inclination to any other Doctrine: they affirm that they were design'd for that purpose, and therefore give it as their Judgment, that they should be augmented and multiplied, for (say they) if the introducing and appointing those few which we have mention'd were of such use to the Settlement of your Kingdom, of what advantage would it be were there some new ones added, and this Advice was so exactly observed, that the excellent Richerius a Doctor of the Sorbon, tells us, that || this was the the Scope and Design of the Reformation established by the TRENT COUNCIL, nothing being effected for the Truth, but external Pomp provided for; so that innumerable splendid, gaudy Ceremonies were dayly invented; whence proceeded a magnificent and theatrical Way of adorning their Churches, the Sacerdotal Ornaments glittering with Gold and Silver, while the Priests who wore them were mere Stocks; by which Artifices the peoples minds were amus'd and insensibly drawn from the consideration of the necessity of Reformation: which made the \* learn'd Andreas Masius complain, that Piety was extinguished and Discipline neglected, while all Applications were made and Inventions used to increase their Pomp. The glittering Gold in their Temples and curious Images of Saints and Angels, the numerous and stately Altars, the mighty silver Statues, the rich and glorious Vestments you see up and down in their Churches, strike the Senses into a kind of Ecstasy; which they are so sensible of, that with all their Rhetorick they enlarge upon this Subject striving to persuade their intended Pro-

\* Sure and Honest means for the Conversion of Heretic. p. 110. Lond. 4to. 1687.

† See their Letter at large in Vergerius; and lately in English; intitled, The State of the Church of Rome, before the Reformation. 4to. 1687.

|| Richer. Hist. Concil. Gen. l. 4. par. 2. p. 246, 247. Colon. 1683. 8o.

\* Apud Richer. ubi sup.

\* *Ryflm. Col-  
leg. par. 1. p.  
83. fol. Lond.  
1659.*

† In his Epistle  
to the Non-  
conformists.  
1664, 8vo.

|| *Gages New  
Survey of the  
West-Indies. p.  
152. Edit. Lond.  
1655. fol.*

*Ogilby in his  
History of Fa-  
pan, edit. Lond.  
1670. p. 242,  
246, 247, &c.  
gives an ac-  
count of the  
same method  
used by the  
Missionaries in  
that Country.*

*selytes to see with what Magnificence they perform their Wor-  
ship; thus when his MAJESTY of Blessed Memory \* KING  
CHARLES the First being then Prince, was in the Spanish  
Court, there were great Summs expended in solemn glitter-  
ing Processions, and their Churches set out with their richest  
Ornaments, to charm his Senses, but he was too well ground-  
ed in his Religion to be caught with that Bait: And I remem-  
ber this is given by † Capt. Robert Everard as a Motive to  
his Conversion as he calls it to the Roman Church. The great  
use they make of it, enclines me to believe this device is  
accompanied with more than ordinary Success; it is also so uni-  
versal, that in the Indies they have these Pageants, to delight  
the Senses and Phancies of the INDIANS; || Against Christ-  
mas Day, they set up a thatch't House like a Stall in some Corner  
of their Churches, with a Blazing-Star over it, pointing to the  
three Wise Men from the East; within this Stall they lay a Crib,  
and the Image of a Child, the Virgin Mary standing on one  
side, and Joseph on the other, there is likewise an Ass and an Ox,  
the three Wise Men kneel and offer their Gifts, the Shepherds  
stand aloof off with theirs, and the Angels hang about the Stall, with  
several Instruments of Musick; and there is scarce an Indian  
that cometh not to see this Bethleem, as we are assured by one  
who was a Fryer, and dwelt in those parts above twelve Years;  
who gives several other Instances of the same Nature:*

I have frequently been answered by their Converts (when de-  
siring to know what they found amiss in our Church) that we  
did nothing to keep up the Remembrance of our Saviour, which  
\* they were at the greatest Charges to effect; and I have received  
a Relation from a Gentleman very conversant among them, which  
for several Reasons I think worth inserting.

This Gentleman in his Travels being at Brussels in the Low-  
Countries, was often invited by the Priests there to their  
Churches and Convents, after some time spent in debating  
Points in difference between the two Churches, they finding  
no probability of his Conversion; one day told him, *there would  
be a great Ceremony at such a Church the Fryday following* (be-  
ing

ing Good-Fryday) at which they desired he would be present, one of them adding that he thought the sight of it alone was enough to convert any Heretick; and instanced in one or two Persons on whom it had a very powerfull effect: according to their desire the Gentleman went, and by the motion he felt in himself, (the Representation being so lively that it melted him into Tears) doth profess, "he believes the weaker sort of men, who are not very well grounded in their Religion may be strangely altered by such a sight; tho' upon deliberation he found it so gross a piece of IDOLATRY that it created in him a greater detestation of the Religion of the Church of Rome than he had before. It being never that I know of related by any Author, I believe it will be very acceptable to the Reader to have an Account of it.

"At the upper end of the Church there is a large Stage erected, in the midst of which is set up a Cross, on which is nailed an Image of our Saviour (given as they say by the INFANTA ISABELLA) made of Pastboard, but exactly to the Life, having Joynts, and the Veins appearing as full of Blood; it is crown'd with Thorns, and hangs in the posture of a crucified Person; on one side stands the Image of the Blessed Virgin, all in mourning and on the other, a Coffin to lay the Image in. After the Sermon, (the Governor, and most of the Nobility being present,) there come forth six Fryers bare-foot in their Stoles, who fall prostrate before the Image, frequently beating their Breasts, lifting up their Heads, and looking on it with all the signs of Grief and Adoration; then rising by degrees, two of them remain kneeling, each holding an end of a large Swathe which is put under the Armes of the Image; two standing under the Image to receive it, and the other two ascending two Ladders which are placed at the Back of the Cross; when one with a great deal of Reverence taking off the Crown of Thorns, wipes it and descending brings it to the Front of the Stage, where shewing it to the people they all kneel with much Devotion, then approaching the Image of the Virgin, he falls on his Knees and lays it at her Feet; then return-

“ing up the Ladder, they with a great noise and knocking take  
 “out one of the Nails, upon which the arme of the Image falls,  
 “exactly like the arme of a dead man : this Nail he carries to  
 “the people, who, as before, prostrate themselves, and he with  
 “the same gesture presents it to the Virgin ; after which the  
 “other nails are shewn and presented : the Body being taken  
 “down, and brought By them with a slow pace, and mournfull  
 “look to the people, they adore again, when the Fryers upon  
 “their knees present it to the Virgin, and with much ceremony  
 “lay it in a glass Coffin, in which it is carried round the Town  
 “the several Orders ( the Carthusians and Jesuits excepted,  
 “who attend at no procession ) with lighted Candles preceding,  
 “the Governour of the Netherlands, and the Nobility follow-  
 “ing bare-headed : what they did afterwards, the Gentleman  
 “saw not.

Thus have the Romanists brought the most gross Pageantry  
 into their Church to be motives to their Religion, not conside-  
 ring that the Heathens of Japan and China, and the Inhabi-  
 tants of America, whose Images and the inside of their Tem-  
 ples are all of Massy Gold, have in this respect a fairer Title to be  
 the True Church than they ; from whence the Heathens of old  
 cannot be excluded (if Pomp, as Bellarmine and others teach, be a  
 Mark of the true Church) seeing their Ceremonies and Rites of  
 this nature are copyed from them, as is confessed by Cardinal

\* Baronius, that the Offices of Pagan Superstition were purpose-  
 ly introduc'd and consecrated to the service of God, (as he  
 calls it) and true Religion. And yet by this very Method  
 they gain so much that † a diligent Observer of them before  
 cited, affirms, “that were it not that the Musick, Perfumes, and  
 “rich Sights, did hold the outward Senses with their natural de-  
 “light ; surely their Worship could not but either be abandon'd  
 “for the fruitlesness or only upon fear and constraint fre-  
 “quented.

And in this particular they have their several Baits accord-  
 ing to the several Dispositions of men, for the more refin'd  
 sort of those who are caught with these glorious and splendid  
 Sights

\* Ad ann. 200.  
 sect. 5. Con-  
 sulto introdu-  
 ctum videtur ut  
 qua erant gen-  
 tilitia supersti-  
 tionis officia ean-  
 dem veri Dei  
 cultui sanctifi-  
 cata in vera  
 religionis cul-  
 tum impende-  
 rentur.

† Europæ spe-  
 culum. p. 8.  
 Lond. 1687.  
 20.

*figts*, they have such representations as I have mentioned ; but for the less discerning, they are (like their Similitudes) so gross, that in a person of a very moderate understanding, they are fitter to excite a loathing and contempt than admiration ; for what other effect can proceed from such a picture, as of that over the Altar at Worms, which one would think was invented by the enemies of Transubstantiation to make it appear ridiculous ?

“ There is a Wind-mill, and the Virgin throws Christ into the Hopper, and he comes out at the eye of the Miln all in Wafers, which some Priests take up and give to the people. But notwithstanding the coarseness of this Emblem, it is so agreeable to the Genius of the German Boors, that it is to this day over one of their Altars there.

This practice of theirs, in which they place so much confidence, and to which they are beholden for much of their success, is so far from being warrantable, that it is directly contrary to the design of the Gospel, whose simplicity is such, as that it needs none of these gew-gaws to support it, and therefore was spread by the first planters of it without them : Saint Paul was so far from making use of such vanities, that he durst not use the enticing words of man's wisdom in his Sermons and Exhortations ; which surely is much more tolerable, than to endeavour to gain men to the true Religion, by bewitching them with those sensual objects, which the design of Christianity is to wean them from ; and certainly when we are caution'd not to be like † children tossed to and fro with every wind of doctrine, through the flight of men ; there is a particular caution included therein against suffering such vain shews, and gaudy pomps to make impression on us, which are the peculiar delights of children, and must needs argue us very much ‖ children in understanding and ‖ religion to be intic'd by them.

The truth of this is so clear, that those among the Romanists, who endeavour to fix in their minds a right Idea of Christianity, remembering that the Founder of it said, His Kingdom was not of this world, conceive such an indignation against these carnal and vain Methods, that one of them doth not stick

Burner's Letters of his Travels. p. 287, 288. edit. Roterd. 1687. 8o.

\* 1 Cor. 2 4:5.

† Ephes. 4. 14.

‖ 1 Cor. 14. 20.

to



\* Sure and Honest means for converting Hereticks.  
p. 110.

to say, \* "That if any man be converted by these, he is a fool ;  
" and assures us, that he knows that upon people of understanding,  
" who apply themselves to solid things, and grow in spirit and  
" truth, this hath a contrary effect, for these things do debauch  
" the mind, and set it on wandering. The enquiry (continues  
" he) is about seeking God, and finding him in those places ; and  
" it is not the sight of the fine guilding, or the excellent painting  
" of an Edifice, nor the hearing of a sweet Harmony, but rather  
" the lifting up of our minds above sensible objects, and separating  
" them as much as possibly we can from sense and imagination : it  
" is the fixing the eyes of our understanding with a religious atten-  
" tion upon that invisible spirit, upon that Sun of Justice ; and  
" when we do it with that Love and Reverence that is due to it, we  
" shall never fail of seeing and hearing the most delightfull things.  
And then he goes on to lay down reasons why we ought not to  
be wrought upon by such external things : " The Fathers (saith  
" he) were of opinion that Antichrist should one day seize upon  
" the most Magnificent Temples of the Christians ; this was the  
" opinion of St. Hilary, and of St. Jerome ; this last mentions  
" the very Rock of Tarpeius. Therefore the Popes ought not to  
" glory over-much in their Buildings, since Antichrist shall one  
" day place himself in them.---I like well enough to see such fine  
" things as these, but I confess that I have more devotion in a lit-  
" tle Church without magnificence or rich ornaments, than I have  
" in such places. I find that my devotion does insensibly divide,  
" and that sense doth sometimes carry away a part of my mind,  
" and transport it to sensible objects which do not deserve it, and  
" that my affection is thereby weakened, whatever care I take to ga-  
" ther it up and unite it. This hath a much more dangerous effect  
" upon the Common people, who have no knowledge, and whose Re-  
" ligion lyes onely in their eyes and ears, they do in an horrible  
" manner fasten on these things, which are onely obvious to their  
" sense, and go no higher.

And shall these things which the sober Romanists them-  
selves confess to be an hinderance of piety, destructive to de-  
votion, and fit to prevail upon none but fools, be the motives

to

*Ibid.* pag. 111.  
For this he  
cites, *Hil. contr.*  
*Auxentium.* &  
*Hieron. ad Mar-*  
*cellam viduam.*



to rational men to leave the pure worship of God, to have their eyes delighted by gaudy shews, and their ears pleased with all sorts of musick? I doubt not but the doctrine of Ecstasies and raptures, so highly applauded in the Romish Church, hath its greatest support from these external glories, which are proper to raise the affections to such a pleasing height, as renders them almost insensible; which though onely the effect of the pleasure the senses are entertain'd with, are by them extoll'd as holy motions, and divine illuminations, while the soul is not at all affected, or better'd by such transports.

There lyes therefore an indispensable obligation upon every person, but especially upon such as by their natural dispositions are apt to be affected by such things, to keep a constant and severe watch over their affections, that they do not blind their understandings; remembring Religion consists in the Understanding and Will, being rightly informed and directed; not in the motion of the spirits, and tickling of the senses; the Doctrine of the Gospel being designed for the good of Souls, never an Article of it calculated to gratifie and please the flesh. Besides, how unreasonable is it that those things which ANTICHRIST shall boast of, and pride himself in, should be ever us'd as an argument to proselyte any to a party? as if they must needs be the onely true Church, because in this they resemble ANTI-CHRIST. If men would but seriously reflect, it is an easie matter to perceive even from hence, that what I noted in the Introduction, of their designs, is true; for what doth all these glorious shews tend to the making a man wise unto salvation, or the fitting him for the enjoyment of God? All the tendency they can have is to work upon mens affections, which I before observ'd, is their main design. Now we know that such emotions are seldom permanent, which made the excellent Richerius, *Lib. 4. Part 2a. p. 246.* speaking of these things, ( though himself a Papist ) affirm, That those who thought these methods would be long of force, will in a little time find themselves mightily deceived. And this is not unknown to the Missionaries, who therefore strike while the Iron continues hot, and ply the person whose affections are thus raised.

raised with their *Miracles*, their *Holinefs* and *such particulars*, which we shall discourse of anon.

And I cannot think it one of the *least weighty considerations*, to deter men from being gull'd by such *trifles*, to reflect that *these things* are designed either for such as have no real sense of Religion, or to bring them to have none; the first sort being very glad of such a *Worship* as gratifies their voluptuous humours; and others more soberly inclin'd, are thereby taught to worship God wholly in a *sensual manner*, and so estrang'd from the pure and spiritual part of Religion, which God alone delights in.

Neither is this method onely calculated for such, but they have likewise a singular dexterity in accommodating themselves even to the vices and corruptions they find men most addicted to; if ambitious, they endeavour to feed that humour; if voluptuous, to gratifie them in that; if revengefull, they permit them to follow their inclinations; if covetous, (though of all vices, they are most enrag'd against that) yet, for a while, they can find a way, not to be grievous to them, and as pliable they are to the prodigal. This is an observation made of the Jesuites by several Doctors of the Sorbonne in Paris; \* "They speak of nothing but magnificence and liberality to those who are vain; telling them, that by these actions they establish their reputation; and the more to puff them up with such conceits, they cite examples to that purpose. Nay, lest they should be terrified with the torments of Purgatory after this life: † Bellarmine affirms, that in probability there is a Purgatory where those pains are not endured; which is seconded by many of their Divines, who, together with Bellarmine, found it upon Revelations made to venerable Bede, and others: and || Aquila expressly and purposely defends this opinion; And lest they should grow cold, considering that they must not meet with sensual joys in Heaven, all the happiness of the blessed Spirits consisting in the Vision of God, which these voluptuous men cannot apprehend any great delight in, they have therefore coined a new description of that happy place; affirming,

\* Moral Practice of the Jesuites, p. 384. Lond. 1670. 8vo.

† Lib. 2. de Purg. c. 7.

|| Moral Practice of the Jesuites, p. 386.

\* affirming that "there shall be a sovereign pleasure in kissing  
 "and embracing the Bodies of the Blessed; that the Angels shall  
 "put on womens Habits, and appear to the Saints in the dress of  
 "Ladies; that women shall rise with long Hair, and appear  
 "with Ribbands and Laces as they do upon Earth; that married  
 "people shall kiss one another, and their Children as in this life.  
 Thus these subtil Deceivers will rather follow Mahomet's steps  
 in asserting a sensual Paradise, than lose one of their Pro-  
 selytes.

I neither design here to enlarge upon this Subject, nor pre-  
 tend to instance in all their turnings and artifices to this end:  
 the first, because I refer it to another Head, when I come to  
 treat of their disguising and varying their Doctrine; the lat-  
 ter, because I cannot pretend to do it, their Arts being num-  
 berless; but by such instances as these are, the Reader may ea-  
 sily discover them, when they act a part of the same na-  
 ture.

In Christmas Ann. 1624. one Father Leech told † Mr. J. Gee,  
 "That if any but hear Mass, and after hearing be sprinkled  
 "with holy-Water and kiss the Priest's Garments, he could not  
 "commit that day any mortal sin, though he would never so  
 "fain; and my Author cites in the Margin, some || Authors  
 who teach the same; an excellent Maxim to make the greatest  
 Sin become none at all, and very much a-kin to that, that  
 God sees no sin in his Children.

This suiting themselves to the carnal desires of men; is so  
 usual among them, that \* one of their own Authors could not  
 forbear making this Observation. "Do not you hear them how  
 "they speak plausibly to itching Ears, altering, fashioing  
 "and re-fashioing their Religion; according to the will and  
 "wantonness of them whose glory next unto their own they pre-  
 "fer before the Glory of God?

\* Ibid. p. 388,  
 389.

Note, that this  
 Book entitu-  
 led, The Busi-  
 ness of the  
 Saints in Hea-  
 ven; was writ-  
 ten by F. L.  
 Henriquez, ap-  
 proved by Fr.  
 Prado Provin-  
 cial of Castile.  
 Ap. 28. 1631.  
 and allowed of  
 by order of the  
 General of the  
 Jesuites, Muti-  
 us Vitelleschi.

† Gee's foot  
 out of the  
 snare. p. 13.  
 4to. Lond.  
 1624.

|| Barft. in lib.  
 instit. The Pro-  
 priator. pag. 74.  
 vid. Fitzsim. in  
 fin. citat. in di-  
 vers. loc.

\* Ebber. in  
 pref. in com.  
 Philip. Super.  
 Christ. ad Cor.  
 cited by Mr.  
 Gee. p. 17. thus.  
 An non audis  
 dicentes grata

multitudini, flectentes, fientes, ac refingentes, religionem ad nutum & cupiditates Domino-  
 rum & coetuum quorum gloriam nisi suam pluris faciunt quam gloriam Dei?

This *prostituting* the holy Name of *Christianity* to *serve* the *interest* of a *Party*, and making that *God* in whom is no *Variableness*, and who is infinitely *Holy* to be the *Author* of such *contrary* and *wicked Doctrines*, is in it self so *odious*, and doth at first sight appear so *unworthy*, that I think it needless to make any *Reflexions* on it.

I shall close this *Chapter* with some *Reflexions* upon what I mention'd in the beginning, their *great pretences of Zeal* for the good of *Souls*, after I have briefly mention'd their *remaining Arts*, which they practise in their *first Address*; in endeavouring to *discover* the *Capacities* of those they deal with, that if they be of *slow and heavy Understandings*, they may deal with them as with *such*, where *Arguments* of the nature of that *Emblem* before-mention'd of *Christ* thrown into the *Hopper*, will be *most proper*: if they discover *quick and sprightly parts*, all the *ingenious Reflexions* upon the *Protestants*, that they can call to mind, are with a *pleasant Smile* cast out, and they endeavour with *all manner of Address* to render their *Company* acceptable and diverting; and when they have thus *ingratiated* themselves, if you speak of any of our *Books* or *Divines*, they will with a *slighting accent* tell you, they are not worth their *minding*; "as I remember, "objecting a passage out of *Dr. Stillingfleet* against *Idolatry*, "to one of them; he reply'd, he mistook the *Question* so, that "he had not patience to read him; though another went further, affirming that he was either a *Knave* or a *Dunce*: thus the *Author* of the *Request to Protestants*, begins with such a *Magisterial Sentence*, against his *Answerer*; \* that "he concluded it a *Pamphlet* unworthy of *special notice*, and expected, "if not more pertinent, yet at least more *plausibly* replies, except *Protestants* meant their *Profession* should be *expos'd* by *Silence*, or a *silly Defence*, and for the future esteem'd *destitute* "of any *divine Evidence*; though what little reason he had to say so, the *World* hath since seen, and I dare appeal to any *impartial Person* on their own side, whether, there be not more of *affected Scorn* than *Truth* in that *fine Speech*. Nay, they will

\* Protestancy  
destitute of  
Scripture-  
proofs. p. 1.  
4to. 1687.

will not onely make the *World* believe that they despise us, but will express their Contempt even in the most unhandsome Language, \* as Dr. Ruze, tho' a Frenchman and at Paris when the Ministers Monsieur de Spina and Monsieur Barbaste Minister to the Q. of NAVARR, desired liberty to pray before they began the Conference, which was then to be held, in the house of the Duke de Montpensier, told them, that if They would go pray, He would go to piss during the time of Prayer.

\* Acts of the, Conf. at Paris in July, and August. Ann. 1566. in the preface. p. 8. 4<sup>to</sup>. Lond. 1602.

rence was printed the same year 1566. in French with this Title, *Conference entre deux Sorbonne, & deux Ministres de l'Eglise reformee.* 8vo.

I cannot here forbear anticipating the next Chapter by desiring the Reader that whenever he meets with such Carriage, he would make it rather a Subject for his Laughter, than his serious Thoughts; and in the following Chapter I shall give him some Reason for it; and I desire he would take this as a Maxim, to suspect every thing they say; a Maxim very necessary to be observed, as an Antidote against their great Design in the beginning of a proselyting Intrigue; for I durst venture any person among all their Reasons, if this insinuating way of ingaging mens Affections were laid aside.

If men would learn to love those who are of another Profession, while they hate their Errors and Superstitions, we might hope to see again the primitive Charity restored; and therefore notwithstanding the bitterness of Romish Spirits, and their greatest Kindnesses carrying a design in them, it is our duty to love their persons, especially those who by particular Obligations deserve it; I know it is an usual way among them to enquire into the Wants and Conditions of others, and they know where to get Money to supply them, and are ready with all officiousness to assist and oblige their acquaintance, especially those they are tampering with; and though we see through these Artifices, yet we are bound to be ready to do the same, or greater kindnesses for them if we are able; but on the other side our just respect for them ought not to lessen



our love to truth or make us less diligent in searching after it ; neither ought we to have such an opinion of them as to have a less esteem for our Religion ; To suffer that would be to love them more than God, and to concur with them to our own deceiving in such unworthy Actions, as an honest Heathen would be asham'd of ; I know they have made several Converts by this one Artifice ; " they will go to a person whom they know " to be under straits, and among other Arguments, insist on " the want of Charity in our Church, and advise them to go " to some of our Ministers and see what they will do for them ; " upon this some of them have come to some Divines whom " I could name, and that very lately, complaining of their " wants, and that there is no provision made for them, " relating what proffers they have from the Gentlemen of the " Church of Rome, if they will be of that Church. Now for a Minister to maintain these people is impossible, all that he can do being to give them some present Relief ; this the Priests make their Advantage of, remonstrating how true it is, that as they affirm'd our Church is void of Charity ; which so abounds in theirs, that if they will be reconcil'd they shall have a plentiful Allowance, which guilded Bait hath been greedily swallowed by too many. I cannot say that they have kept their words with none, but I know there are several whom they have gained by this means, who being once made sure by the \* Oath which they make them take, have their Allowances taken off, under pretence that the Stock is exhausted by the multitude of Converts, and they are able to continue it no longer.

\* See the Oath in the Pontifical, Edit. London. 1682. p. 450, 451. 8vo. Where after

they have professed obedience to the Pope, they go on thus, *Furans dico per Deum Omnipotentem, & sancta Dei Evangelia, me in unitate & communione præmissis in concussu mansurum. Et si (quod absit) ab hac me unitate aliqua occasione vel argumento diviserò, perjuris reatum incurrens æterne obligatus pœnæ inveniar, & cum auctore schismatis habeam in futuro sæculo portionem.*

From several Instances which\* may be produc'd of this kind, it were an easie matter to form very strong Arguments against too much Credulity; but our *HOLT RELIGION* need-



needing no worldly Consideration to uphold it, I shall only reason from the *weakness* of a *change* which is begun to be effected by *such an Artifice*; it being one of the most *heinous Sins* to chuse a *Religion* for *profit's sake*, and *incompatible* with true *Holiness*. Seeing *worldly Gains* are so far from being permitted to have any force in a *Soul* endued with that, that the being *Christ's Disciple* infers a *renunciation* of them all; from whence I may draw another proof; "That the *design* of those *Gentlemen* is *not* to *inform* mens *Understandings*, but so they get them to *their side*, they have *their end*; but this I refer to the *SECOND PART*, where I design to treat more particularly of this Method.

There is yet another *effect* which the *readiness* of the *MISSIONARIES* to *OBLIGE* those they deal with, is design'd to produce, the *creating such a good opinion* of them, as shall incline men to be guided by their *Directions*: this I mention'd before, but chose to insist upon it here, because it is usually *furthered* by the *opinion* of *Zeal* and *Love* to *Souls*, which by their *words* and *gestures* they endeavour to drive the people into a *belief* of.

But here it is to be considered that a *fair Carriage* is *not* the *sign* of a *messenger of Truth*, but *may be* and *is found* in *deceivers* and *false Prophets*; \* our *Saviour* having long since \* *Matt. 7. 15.* told us that *false prophets come in sheeps clothing*; and the great *Apostle* of the *Gentiles* informs us, that with † *good* † *Rem. 16. 18.* words and *fair speeches* they *deceive* the *Hearts* of the *simple*; and therefore is the more *earnest* with the || *Colossians*, because || *Col. 2. 4.* he knew *deceivers would use enticing words*; such going about for that end who have a \* *form of Godliness* though *not* the \* *2 Tim. 3. 5.* power; and for these who go about in the name of *Christ* to promote their own ends, with words † *smoother than Butter*; † *Psal. 55. 21.* our *Saviour*, when he told us of them, gave us likewise a rule how to deal with them, || *ye shall know them by their fruits*, || *Matt. 7. 16.* not by their outward actions, for none are more outwardly strict than *deceivers*, but by their *Doctrines*; if they be not  
of

of God, all the rest is but *sheeps cloathing*, but pretence to *innocence* and *sincerity* when the *Essence* of it is *wanting*; that *sheeps cloathing* being expounded by the *Romanists* themselves to imply \* an affected simplicity and sincerity, † enticing words, and specious works. Now for any man to be caught with these which are the special properties of false prophets and deceivers, would appear incredible, if Experience did not shew how little the Cautions of our Saviour are reflected on, which renders such weak persons the less capable of excuse, because though they were warn'd of this Snare they would not avoid it.

\* Lucas Brugensis in loc. Edit. Antwerp. 1606.

† Maldonate in loc. Edit. Mogunt. 1624.

‡ Joseph. Acoſta de novis. tempor. l. 2. c. 20 Edit. Lugd. 1592. 8vo. Ad signorum magnitudinem accedet apta & composita ad decipiendum sanctitatis simulatio qua solet (sc. Antichristus) homines parum cautos externa specie vehementer allicere.

Pro. 26. 25.

\* 1 Job. 4. 1.

† Ab. 17. 10, 11.

‡ Considerat. on the Spirit of Martin Luther p. 2. Oxford, 1687. 4to.

This shew of Zeal and Piety, we are told "by the Jesuite || Acoſta, will be industriously "affected by the Messengers of Antichrist, where- "by he says, they will ensnare many heedless and "unthinking Souls; which makes that caution of the Wise Man, absolutely necessary to be frequently reflected on, and diligently observed, when he speaketh fair, believe him not, for if the ANTICHRISTIAN EMISSARIES shall bid as fair for the good opinion of men by such specious preserve, how great an indifference ought every one to preserve for all persons, till they see their fruits. This is equally the duty of all sides, neither can we be too suspicious in matters of our Eternal Concern, where nothing but evident proof from Divine Authority should prevail with us. For in obedience to the command of St. John \* to try the spirits whether they are of God, it is our business to receive no Doctrine till it is confirmed by the word of God; this suspicion and caution is recommended to us by the great Champion of the Romanists at OXFORD, so that all reason concurs to excite us to that diligence, for which the Apostle Paul so highly commends the Inhabitants of † BEREIA, that they would not believe what he taught till by searching the Scriptures they found he agreed with them. I know indeed the Gentlemen of the Church of Rome will not allow such a search, but the aforesaid || Author expressly affirms that

that when new Doctrines come into the world, Christians are directed to try such Doctrines whether they be of God, which is all I at present plead for.

If I should urge to this end, the same reason which SOLOMON does, where he gives this Advice; \* *He that* \* *Prov. 26. 24, 25.* *hateth, dissembleth with his Lips, and layeth up deceit within him; when he speaketh fair believe him not, for there are seven Abominations in his Heart.* I could find several Instances given by their own Divines to justify such a Caution; but because this Chapter is lengthen beyond what I at first intended, I shall remit them to another place, and mention onely the instance of Mr. Parsons the famous Writer against K. James's Succession to the Crown, and in defence of the Pope's deposing power; of whom several † French Divines observe; that no mans Writings are fuller of Spite than his. But it is mixt † *Jesuits Catech. præf. p. 9. Edit. 1604. 4to.* with such floods of Crocodiles Tears, when he is most spitefull, that he then always pretends so much Charity and tenderness, as if every hard word he uses went to his very heart; by which the simpler sort are greatly blinded. Nay, they are so us'd to this pretence of love to Souls, that in the INQUISITION, when they are tormenting a Heretick, as they call him, with the greatest Torments, they pretend all is out of love to his Soul; though all the WORLD KNOWS, "that Tortures make no real Converts; and consequently seeing they can have no effect upon the Soul, they can do that no good.

I know it is very hard for one whose disposition is ingenious, to guard himself from such Insinuations, and therefore have been the more prolix, in setting forth the COMMAND of our SAVIOUR, and the NECESSITY of being very WATCHFULL over our selves, lest out of a piece of good nature we throw away our Souls, and make shipwrack of the Faith. Let us endeavour to have a real Love for them, and our desires for their Salvation be sincere and fervent, but till they can shew us a CHURCH that doth more sincerely advance the great ends of HOLINESS and  
PIETY,

\* *Heb. 10. 23. PIETY, let us hold fast the profession of our \* Faith without wavering ; and not throw away our selves out of love to others, as those unfortunate \* Gentlemen who purely out of love to Catesby, became partakers of his Guilt in the GUNPOWDER-TREASON, and so lost their Fames, their Lives, and greatly hazarded their Souls.*

† *Mr. Rockwood and Sir Everard Digby. See the Gunpowder-Treason, with a discourse of the manner of its discovery, p. 125, 127.---Lond. 1679. 8vo.*

## CH A P. II.

*Of their strange Confidence in asserting any thing that may tend to their Advantage.*

\* *Dr. Brevint. Saul and Samuel at Endor. pref. p. 5. Ox. 1674. 4to.*  
† *Ibid. p. 3.*

**T**O strengthen that *Advice* with which I concluded the former Chapter, it is an excellent *Observation*, no less true than ingenious made by an eminent \* *Divine* who lived seventeen Years abroad among the ROMANISTS,† “*that the proper Genius, and as it were the universal Spirit of that Church consists much in a confidence to raise any thing which they have, although that were but a Dung-hill into a Castle, and by the noise of strange Expressions to perswade you out of your own knowledge, that you may believe the Enchantment. Transubstantiation, &c. had been as soon tumbled down as started up, had they not been kept on foot by this kind of RO-MAN-HECTORING.*”

Which is so fit a name for their Carriage, that there are no men in the world to whom the Appellation of SPIRITUAL HECTORS, so properly belongs, as to these Gentlemen ; all the Brags, fain'd Stories, huffing Expressions, confident Assertions, and supercilious Looks, which are the very constituent Qualities of those we call Hectors, are so exactly copied by these men, that an indifferent person would be ready to conclude the difference to be very small, if any.

They

They do with much unconcernedness *insist* upon the common Arguments of their Predecessors, without taking the least notice of the Answers which have been made to them, yea reiterate the very same objections to the same person who has answered them before; like Flies, which although you drive them away will still return and never cease to trouble you; so these men after you have refuted all their objections they come to you again and produce the same things, as if they were new: And as Flies bring others with them and all together make one, and the same buzzing, so when you can suffer these people no longer, they send you their Emissaries and Disciples, you see many new faces, but you hear still the same song, and see them go round the same circle; insomuch that \* Monsieur Drelincourt professes that one certain objection hath been made him, and refuted above an hundred times.

\* Drelincourt  
Protestants  
self defence, in  
the preface,  
Lond. 1685.  
125.

This excellent Method our present Controvertists are so fond of, that they do not scruple to propose objections verbatim out of Authors who have not onely been several times refuted, but convicted of the greatest insincerity and wilfull forgery: The Author of the † Fifth part of Church-Government hath copied out of SANDERS, who not onely reviles our Princes with all the bitter words of an overflowing Gall, and dyed in open Rebellion; but hath been often refuted, and convinced of Forgery by several, and particularly by Dr. Burnet, in his History of the Reformation from publick Records; and in pleading against our Ordination, hath brought no Arguments, but such as were distinctly reply'd to by || Arch-Bishop Bramhall, Mr. \* Mason, and Dr. † Burnet; the two first long since, and the last very lately; transcribing as the LEARNED REFLECTER observes not onely the matter but the very form of those Arguments which have been so often confuted.

† Oxford. 1687.  
410.

|| In his consecration of Protest. Bishops vindicated, in the first Tome of his works, Dublin, 1676. fol. 8. in Tom. 4.

\* Vind. Eccles. Ang. Lond. 1625. fol. † In his History of the Reformation. Lond. 1679. fol. and his vindication of the Ordination of the Church of England, Lond. 1677. 8vo.

• And the Collector of ( that Book so much admired among them, and recommended at this very day by no less a Person

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than



\* Reply to the Def. of the exposé of the Doct. of the Ch. of Eng. p. 3. of the preface, Lond. 1687. 4to.

† Spanhemii Histor. Imaginum, Lugd. Batav. 1686, 8vo.

than the *Vindicator of the* \* Bishop of Condom) the *Nubes Testium* hath exactly transcribed that notorious Plagiary ALEXANDRE NATALIS, whose wretched Falsifications have been several times exposed, and particularly in the point of IMAGES by † Spanhemius, to say nothing of our own Divines, and yet this Disturber of ANTI-QUITY copies even his very Forgeries, without the least notice of the little credit he is of among the Romanists themselves.

If at any time they apprehend a rub in their way, either from any Doctrine or Practice of their own, or any Passage of the ancient Fathers, it is almost incredible with what prodigious Assurance they will deny it. Wherein they have an excellent Example set them by the BISHOP OF MEAUX, who writing to the new Converts of his Diocese very gravely tells them; || THAT NOT ONE OF THEM HATH SUFFERED VIOLENCE EITHER IN HIS PERSON OR GOODS; SO FAR HAVE YOU BEEN (saith he) FROM SUFFERING TORMENTS THAT YOU HAVE NOT SO MUCH AS HEARD THEM MENTION'D; I HEAR OTHER BISHOPS AFFIRM THE SAME; BUT FOR YOU MY BRETHREN I SAY NOTHING TO YOU, BUT WHAT YOU MAY SPEAK AS WELL AS I, YOU ARE RETURNED PEACEABLY TO US YOU KNOW IT: This strange Assertion coming from a person of his Character, was received at Paris with such surprize, that men began presently to

|| Bishop of Meaux Pastor. Lett. p. 3. 4. Lond. 1686, 4to.

\* Nouvelle de la Republique des Lettres. Juin. 1686. p. 736. Il est apparent que M. de Meaux retranchera l'endroit ci-dessus marques, & que les Gens d'honneur se plaindront in petto de ce qu'on se tue de leur sou tenir que les Huguenots ont signé le Formulaire le plus volontairement du monde.

believe, he would strike it out of the next Edition; so that the Author of the \* Republique des Lettres was inclinable to credit that report, because men of Sense would complain in their minds to be thus eternally wearied with these pretences, that the Huguenots signed the Formulaire with all the readiness in the world, but instead of that in his Letter of May the 13th.

this present Year, he confirms that bold passage with a

\* solemn



\* *solemn protestation in the presence of God who is to judge the quick and dead, that he spoke nothing but the truth, and that he never design'd to expunge that Clause: it is not without a sensible regret that I relate this passage, but when a person of his Quality, and refin'd Wit, shall with so great solemnity impose upon the world wherein so many thousands can convince him of imposture, and call God to witness to so notorious an untruth, we may well expect to meet with very little sincerity from others, who are so great admirers of this Bishop. It is a very true and just Remark made by a late † Author, that "his MAJESTIES BRIEF alone may serve for a Confutation of so shamefull an Assertion, and shew us how little we can rely upon these Gentlemen when they talk to us of things that were done twelve or fourteen years ago, that make no scruple of dealing thus with us in a matter of Fact, in the sight of the world, before whose eyes these things are acted, to which I may add the witness ALL COUNTRIES can bear to the contrary, where multitudes of those poor distressed, persecuted Christians have taken sanctuary. But for the particular matters of Fact in that Prelates Diocese my || Author informs us, "That as far as he can learn, the Dragoons, (by whom they make their Profelytes) were not lodg'd in the Bishoprick of Meaux; but they came up to the very Gates of the City. Being thus in sight of their danger, and expecting every minute when it would fall upon them, the Bishop thought that certainly now if ever they would be dispos'd to a compliance; (so that tho' not tortur'd they were frighted into it.) With this advantage he invites them to a conference, appears more moderate than even his own exposition; and desires very little more of them, than what any one might venture to subscribe. Such advances back't with the terrors of the Dragoons at the Gates, pre-*

\* On parle encore dans cette cinquieme objection de ceque jay dit dans ma Lettre Pastorale touchant ce qui s'est passé dans le Diocèse de Meaux, & dans plusieurs autres, dont les Evêques mes confreres & mes amis n'avoient fait le recit; & moy je persiste à dire, sous les yeux de Dieu, qui jugera les vivans & les morts, que je n'ay rien dit que de veritable; & que l'Auteur de la Republique des Lettres avoit regu un mauvais memoire, quand il a dit que je retranchois cet Article dans les Editions suivantes, puisque, je n'y ay pas seulement Songe- Reply to the Des. of the expos. of the Doct. of the Ch. of Eng. p. 181.  
† Present state of the Controv. between the Ch. of Eng. and the Ch. of Rome, p. 22. Lond. 1687. 4to.

|| Ibid. 22, 23, 24.

"vailed upon them; upon which the *Dragoons* were *dismiss'd*.  
 "How this agrees with not so much as hearing violences men-  
 "tion'd, and returning peaceably, is only for them to make out  
 "who are so good at reconciling Contradictions; especially  
 "if we look on his carriage afterwards, when \* *he actually*  
 "proceeded to *mention Violence*, for he *threatned* those that  
 "would not come, and *quarter'd* the *Dragoons*, upon the ob-  
 "stinate; and particularly on *Monsieur de Segnier Couzen* to  
 "the late *Chancellor* of that name, who are to this day *Priso-*  
 "ners on the account. Nay this same Gentleman who so  
 gravely tells us he heard the same from other Bishops, viz.  
 "that there was no force us'd, did in a Letter dated but a few  
 days after that wherein he *denies* any *violence* to be used to  
 the *Protestants*, both *own* and *justify* the *Persecution* to a *Per-*  
*son of Quality* who had *escaped* out of *France*, and he desired  
 to reclaim; which kindled such an *indignation* in that *honor-*  
*able Person*, that he *Printed* the *Bishops Letter* to him: and  
 yet can this *Prelate* appeal to *God* concerning the *truth* of that  
 which he had *contradicted* under his own hand?

We need not wonder at his *singular dexterity* in this mat-  
 ter, seeing it hath been his *chief Employment* as a *Bishop*, to  
 make *Profelytes*, and it would be a great *wrong* to his *quick*  
*Apprehension*; to *suspect* his being thoroughly *vers'd* in the  
*artifices* necessary for *accomplishing* his end. Which is an opi-  
 nion none that is *conversant* in his *Works* can well be of, he  
 having taken so much *Care* to *furnish* us with *instances* of his  
*excellency* therein. For being charg'd by the *Learned* † *Ex-*  
*positor* of the *Doctrine* of our *Church*, with teaching *Prayer* to  
*Saints* in such a manner, as that it was directly contrary  
 to the same *Doctrine* as laid down in || *Father*  
*Crasset's Book* on that Subject, by his \* *Let-*  
*ter* of *April* the 6th. 1686. † "affirms he never  
 "read that *Jesuit's discourse*, neither ever heard  
 "it mention'd that it was contrary to his ex-  
 "position; which he again asserts in his Letter of *May* 13.  
 "1687. now to prove this of the same stamp with the former  
 "pas-

\* *Ibid.* p. 23.

His pastoral  
 Letter, bears  
 date *March* 24.  
 and this to the  
 Gentleman,  
*April* 4.

† *Expos.* of  
 the *Doct.* of  
 the *Ch.* of *Eng.*  
 p. 7. of the pre-  
 face, *Lond.*  
 1686. 4to.

|| *Laveritable devotion envers la St.*  
*Vierge*, *Par.* 1679. 4to.

\* *Vind.* of the *Bishop* of *Condom's*  
*Exposition*, p. 115, *Lond.* 1686. 4to.

† *Reply* to the *def.* &c. p. 181.

“passage, the very looking into the \* *Bishops Book of Com-* \* *Edit. Paris,*  
 “*munion under one kind*, where he is answering *Monsieur Juri-* 1685, 12s.  
 “*eux*, who objects that Book of *Father Crasset* against his  
 “*Lordship*, and spends several pages to prove that it plainly  
 “contradicts his *Exposition*, is sufficient. So that we must ei-  
 “ther conclude the *BISHOP* answered a Book which he never  
 “read, - or that his *PROTESTATION* that he never heard  
 “there was any thing in that *Jesuites* Book contrary to his,  
 “*MUST BE UNTRUE*; for he could not peruse *Monsieur*  
*Jurieux* discourse, without finding the difference insisted on.  
 This was urg’d against him by his † *Adversary*, but he thinks  
 fit in his *Reply* to take no notice of it; contenting himself with  
 an unjust reflexion upon that *French Divine*, but never offers  
 to weaken this *Argument*, which had been alledg’d purposely  
 to prove his *Assertion* false. And which will always remain  
 as an unanswerable instance of his insincerity; “unless he fly  
 “for refuge to that equivocating shift, that he never HEARD  
 “*Father Crasset’s* Doctrine was different from his, tho’ he had  
 “indeed READ a discourse which affirm’d that it was, which  
 “is an excuse fit for such a Cause and the best that it will e-  
 ver bear.

There seems to be a kind of Conspiracy among the *French*-  
*Clergy* to deny this *Persecution*, or at least to represent it as  
 neither so violent or universal as indeed it is, to which pur-  
 pose it is || affirm’d in a discourse said to be written by order  
 of the *Clergy*, (under this Title *A LETTER FROM A*  
*CHURCH MAN TO A FRIEND*) “That there were not  
 “forty Churches of Protestants demolish’d in the ten years prece-  
 “ding the Year Eighty Two, when it is notoriously known,  
 “that in the Province of *POITOU* alone, near that number  
 “were pull’d down; and the Agent of the *Clergy* had the  
 “May before said at the opening of the Assembly, that the *K.*  
 “had demolish’d an infinite number of them.

But it is not particular Actions onely, which they are so  
 ready to deny and disclaim; but if any Authors, whether Fa-  
 thers, or of a latter date, of whatsoever kind be objected to  
 them,

† Def. of the  
 Expos. of the  
 Doct. of the  
 Ch. of England.  
 p. 114. Lond.  
 1686, 4to.

|| See Last Ef-  
 forts of afflic-  
 ted Innocency.  
 p. 5, 6. Lond.  
 1682. Svo.

them, they reckon it a good and sufficient Answer, either to deny that there are such Authors, or that they wrote those Books, or that the passages insisted on are to be found in them; or if all these be made too evident to be handsomely denied, they have then some wrested interpretation which without any hesitancy they will offer as the Sense of the Author they are press'd with.

This Liberty of rejecting Books when they are press'd with them, is not onely practis'd but defended;

\* De cultu Ador. lib. 2. disput. 5. c. 3. Mogunt. 1601, 8vo. Speaking of Alanus Cops and Sanders denying the Epistle to Joh. Hierosol. to be his, saith, id commune etiam & frequens effugium esse solet in qui testimonii conciliorum, aut Patrum in aliqua controversia nimis premuntur. † Ad ann. 32. n. 18, 19.

\* VASQUEZ telling us, that it is frequent among the Catholicks, when they are urg'd with Testimonies out of the Councils or Fathers to deny that they are theirs, and this, he says is the readiest (and often the best) refuge they can find; and † BARONIUS, being press'd with a passage out of Clement's Constitutions, an-

swers, that he might deny the Authority of them, which he affirms to be a very justifiable shift; this is confess'd by the Authors of the || Index Expurgatorius Belgicus to be their usual practice, and they give directions how to improve it; which the Missionaries are very observant of, as the experience of those who converse with them, may easily discover.

¶ In Catholicis veteribus plurimos feramus errores & extenuemus, excusamus, excogitato

commento persepe negemus, & commodum iis sensum assignamus, dum opponuntur in disputationibus, aut in constitutionibus cum adversariis, Index expurg. libror. qui hoc seculo prodierunt, Edit. 1586. 121.

“ I remember when I urg'd one of them with the Novelty  
“ of Transubstantiation, he told me it was so far from being  
“ new, that it was never question'd, till BERENGARIUS  
“ oppos'd it; when I desired him to call to mind that BER-  
“ TRAM liv'd SOME AGES before that he mention'd, he  
“ reply'd in a GREAT HEAT, THERE WAS NO SUCH  
“ MAN, and turning to the Company, desired them to take  
“ notice how we coyn'd Authors at our pleasure; but when I  
“ undertook to justify both that there was such a Writer who  
“ oppos'd their Doctrine, and had satisfi'd those who were pre-  
“ sent, he had no way to come off, but by pretending he mis-  
took

took the name, but I could not prevail with him to tell who it was he suppos'd I nam'd. "When *Campion* the Jesuite who made such a bustle with his Brags of challenging the UNIVERSITIES was \* *press'd* with some Texts out of the Book of *Judith* to prove that she was not inspir'd by God, he confidently affirmed, there were no such passages, tho' it was presently proved that they were to be found in the *Vulgar Latin*: and Mr. *Chark* † alledging *Tertullian* against *Hermogenes* in defence of the sufficiency of Scripture, \* Mr. *Campion* first deny'd that *Tertullian* wrote the Book, and being convinc'd of that, without reading the place, he immediately of his own head began a discourse of the Fathers design therein; as if it were revealed to him by Inspiration, for he had just before disclaim'd the knowledge of any such piece of *Tertullians*, which way of expounding the FATHERS and SCRIPTURE at random, he was so in love with, that in the last Conference, being press'd with that passage of our SAVIOUR, Thou shalt || worship the Lord thy God, and him only shalt thou serve; from whence Mr. *Clark* inferr'd \* that as the Text of *Deuteronomy*, Thou shalt worship no † strange gods, justified our Saviours adding the word ONLY, him ONLY shalt thou serve, so we by the same warrant and words do in the question of Justification, take the words || NOT BY WORKS, \* NOT BY LAW, to import as much as FAITH ONLY, for ALL WORKS whatsoever being excluded by these negative Speeches, FAITH ALONE remaineth. "To evade this Mr. *Campion* with his usual boldness reply'd, that the word WORSHIP doth of necessity infer so much, and therefore CHRIST did well to expound it by ONLY: but it was not so in the other instance. "Where by endeavouring to outface that Argument, he gave up the whole Cause of worshipping Images and Saints, by confessing that GOD ALONE is to be worshipp'd.

\* Confer. with *Campion* in the Tower  
p. 134. Lond.  
1583. 4to.

† Ibid. 146,  
147.

|| Ibid. p. 166.

\* Mat. 4. 10.

† Deut. 6. 14.

|| Rom. 9. 11.

Gal. 2. 16.

\* Rom. 3. 21.

And



\* *Hospit. Histor. Jesuit.* p. 222, 223. Edit. Tig. 1670. fol. Pater Cotton, cum dixit eum librum nequaquam à suæ societatis hominibus emanasse, sed Genovæ ad consilium Jesuitis odium filium ab hæreticis fuisse. Qui tamen postea, longe aliter, quid sentiret, expressit, laudato Scribanii opere & distributis multis illius exemplaribus, atque etiam claro admodum viro commendaret eum, tanquam juveni Latinis literis imbuedæ apprime utile, &c.

And the Jesuit COTTON Confessor to HENRY the great of France, when Carolus Scribanius, under the feigned name of Bonarscius had published his Book wherein he defended the power of Popes over the Lives and Temporalities of KINGS, finding how ill it was resented at the Court of France, confidently asserted, that it was a Book written by the Hereticks, and published only to make the Jesuits odious; and yet the same man when he had opportunity highly commended, the very same Book; as very fit for the instruction of youth, and was a means of dispersing many Copies of it.

Let the impartial Reader but reflect on this carriage which is so universally approv'd among them, and he will find it was not without reason that I desir'd of him in the former Chapter, TO DISTRUST EVERY THING THEY SAY. It was a Habit, I was very unwilling to endeavour alter, till my experience of their way of writing, and observations of their discourses, convinc'd me of the absolute necessity, all who deal with them lie under to attain it; for I cannot call to mind any one of their Books, nor remember any particular Conversation which I have been engag'd in with them, wherein I have not met with such *shuffling* and *insincere* Answers, offered with as grave a countenance, and as much assurance as if there was no *juggling* at the Bottom.

To all edge all the instances which the late passages of this nature furnish us with, would be as troublesome to the Reader as tedious to me. † The Oxford Champion, gives Luther the Lye, for quoting a passage which though this Civil Gentleman is pleas'd

† See Answer to the Considerations on the Spirit of Martin Luther, p. 12, 13. Oxford. 1687. 4to.

|| See his Letter in the preface to the history of the Irish Reb. Lond. 1680. fol.

to deny it, is in the Author he professes to take it from: The late || Bishop of Meath assures us, "There are who contrary to all evidence confidently aver, write and openly proclaim to the world, that there was no Rebellion in Ireland in 1641. but they themselves, the IRISH and PAPISTS of Ireland were then



" then the SUFFERERS, and the PROTESTANTS the first AGGRESSORS; which they back with such confidence, that the Bishop assures us, " it hath already gain'd great belief with many. An eminent Divine lately discoursing with some of the Roman Church, and producing the Roman Breviary, in confirmation of the point he was insisting on, one of them very confidently told him that it was forg'd by the Protestants, and when he offer'd the Passion week printed in English at Paris he met with the same Answer. And at this day they spread among their people a report, that the reason of the few hardships ( for they strive to represent them as few as possible ) of the French Protestants is because they designed to Rebel against the King.

It is almost incredible what a multitude of such instances might be given, and as strange, that men who pretend to so much Religion, should be guilty of them; but they find the effects of them so pleasing, that there is no hope they should ever be prevail'd on to relinquish these unhandsome Methods, and behave themselves with more modesty and respect to Truth. For hereby they have so possess'd their people with false notions, and fill'd their heads with such invented stories, that they look upon us as a parcel of men who can neither write nor speak truth; insomuch that " but a few days ago, when I offer'd " to a Gentleman of that Communion to prove his Church guilty of " FORGING AUTHORS, and altering the genuineworks of the " ancient Fathers and modern Divines, he reply'd that he was so " sure of the contrary, that tho' I should swear it he would never " believe it true; nay if I should shew him the very Books, he was " sure they must be some of our own making, and therefore would " give no credit to them; just such an encounter \* Mr. Crashaw had with some of the same Religion upon this Subject; when " objecting the INDEX EXPURGATORIUS, they presently reply'd it was never done by the Catholick Church, but it was " some trick of BEZA or JUNIUS devised to disgrace the Catholick Cause. To justify his Accusation he produced STELLA " on Luke, which was purged as the Title it self declared according

\* See his Falsificationum Romanorum Tomi primi Liber primus, in the preface, Lond. 1636. 4<sup>to</sup>.

"ding to the rules of that *Index*; they answered, the *Title* might be put in by some of us in malice, to make the world believe "the *Romish Church* did what they have not done. Nay, when "he produc'd *Possevino* the *Jesuite* affirming that he was so "purge'd; they would not be satisfied but still declar'd there was "no such thing. And this is the case of many thousands at this "day among them.

Neither is this confident trick of asserting whatever they fancy may advance their Cause, practis'd onely when they are pressed with an *Argument* or *Authority*; but in their own *Arguments* against us they will not stick to publish the greatest *Falsties*, if it may either create an ill opinion of us, or enhance their peoples esteem for them. Their usual entrance is with great boasts of their Cause, and that if their Enemies dare meet them, the world shall see with how much ease they will baffle all their Arguments, though the "*Jesuite* \* *Gontiere* was sadly "foild, when having so far prevailed upon Monsieur *Liembrun*, "that the Gentleman had promis'd to become a *Romanist*; after "a conference which he desired the *Jesuite* would hold with "Dr. *Du Moulin*; when the conference began, he was so puzzle'd "to prove his own mission, that after much turning over the "Bible, he retir'd Went and in confusion to a Corner of the "Room; upon which Monsieur *Liembrun* in indignation addressed himself to *Gontiere*: Father, said he; you told me that "if I brought a Minister before you, you would confound him, "here is one, and you stand dumb. Upon which, the Gentleman was confirmed in his Religion. And Mr. *Campion*, notwithstanding all his brags, and vain challenges, was so miserably baffle'd, in the four conferences held with him in the *Tomes*, that whoever reads the *Relation* published by his own party, will have other thoughts of his Abilities and Learning, than he could possibly form from the Idea, the Commendations given of him by the *Missionaries*, might prevail with him to entertain.

These brags having raised the expectation of the people to admiration, they are well prepar'd to feed the humour, in which the

\* See *Du Moulin's* life. p. 14, 15. prefixt to his Novelty of Popery, Edit. Lond. 1664 fol.

the description given of \* Monsieur Maimbourg, is a character of their conduct, that they have no regard to truth, or likelihood in what they assert; and tho' I know there are many among them who abhor such practices, yet the much greater number of them do all copy after the same pattern; when the ingenious Author of the † *Pap. Misrepresented and Represented*, would establish the Books (which our CHURCH rejects for Apocrypha,) as a part of the Canon of Scripture, he cites St. Gregory Nazianzen and St. Ambrose, neither of whom have any thing to the purpose, the first onely mentions the persons of the Maccabees, and commends them; and the latter quotes them as we do any other books, but hath not the least tittle of their being part of the sacred Canon; but thinking to establish two points by one Authority, he tells us in the same Chapter, that St. Jerome doubted of the Book of Judith, which for some time seem'd to him Apocryphal, till the Council of Nice declar'd it otherwise: now tho' I doubt not it was his design, to establish the Authority both of a General Council, and the Book of Judith by this one instance, yet he hath unhappily fail'd in both; the confidence with which he backs this Affirmation being all the strength of it, for it was impossible there should be any truth in it, seeing when the Council of Nice sate, St. Jerome was either not born, or but two years old; and the Council made no Decree at all about the Books of Scripture, yet doth that witty Author venture these three untruths in one Chapter, as if because setting a good face on the matter, prevails with the people of his Communion, who are kept from examining what they hear affirmed, we must therefore believe all he saith with the same implicit Faith.

But when Baronius and Bellarmine, those Champions of the Church of Rome, || care not by what means they establish the Doctrine of the Pope's power, which is the character given of them by a learned man of their own Communion; their unfaithfulness being so obvious, that a \* *Franciscan* Fryer yet living observes, "that

\* Reflexions on Mr. *Carli*'s, p. 14. Amsterd. 1686. 12s.

† Edit. Lond. 1685. Chap. 11.

|| *Ricker. Hist. Concil. Gen. lib. 4. par. 2. p. 135. Quibus viris hoc propositum esse nemo nescit ut temporalem Curie Romanæ Monarchiam quovis jure vel injuria vendicent.*

\* *Walsh. Hist. of the Irish Remonstrance, pref. to the Cath. p. 9. Edit. Lond. 1674. fol.*

"the great Annalist Baronius, seems to have had no other end in writing his twelve laborious Tomes, than to heap together how well or ill soever all the Topicks he could imagin for asserting to the Bishop of Rome the universal Monarchy; when we find that Pillar of the Cause pointing out the way to the inferior Missionaries 'tis no wonder if an exact imitation of these great Examples be affected by them. And indeed this disposition is so natural to the Guides of that Church, that no sooner can a Profelyte breath among them, but he is running in the same path; thus Mr. \* Cressy very seriously attempts to persuade the world that when examination is made of Miracles in order to the Canonization of any Saint, the Testimony of women will not be received, for which he gives this reason, because naturally imagination is stronger in them than judgment, and whatever is esteemed by them to be pious, is easily concluded by them to be true; but though there be very much weight in this reason, yet the matter of Fact is so notoriously false, that there is scarce any of their noted Saints, in the process of whose Canonization we do not find the Oaths of women pass current, nay, sometimes without any other Testimony to confirm them; for as his Right Honorable and Learned Answerer observes, the single Testimony of the Nurse was the only evidence of the first Miracle that St. Benedict (Mr. Cressy's great Patron) wrought: and in the Canonization of Ignatius Loyala the Founder of the Jesuits; the Attestation of Isabella Monialis was taken to confirm his working Miracles; and yet no doubt this plausible Assertion of Mr. Cressy's passes for truth among very many who being destitute of opportunities to discover the mistake, yield firm credit to it, because it is confidently advanc'd.

There is nothing more frequent in these Gentlemens mouths, than ALL THE FATHERS are of this opinion, ANTIQUITY is UNANIMOUS in this point, and such like bold expressions; though they deserve as much credit as Mr. Cressy's pretence and very little more.

For though † Mr. Mumford the Jesuite, tells us, that the Text of St. Paul, Let a Bilhop be the Husband of one Wife,

was

\* See Animadversions upon Fanaticism fanatically imputed to the Catholick Church, by the Lord Clarendon, p. 66. Lond. 1674. 8:2.

Ibid. & p. 67.

† Catholick Scripturist p. 191. Lond. 1686. 8:2.

was only a permission at that time, when it was impossible to find fit men for that office who were single ; (an Assertion perfectly false) that the Apostle would have no man who married a second Wife be made a Bishop ; and that the Text is so interpreted by the COUNCILS and FATHERS UNANI-

MOUSLY, \* St. Chrysostomewill tell him that this Text is so far from being only a permission of Marriage for a time, that it is designed for encreasing the esteem of it ; and if he pleases to consult him

in another † Homily upon the same Subject, he will find, that the interpretation he calls ridiculous is given by that great Divine, the Apostle (saith he) forbiddeth excess, because among the Jews the Association of a second Marriage was lawfull and to have two Wives at once ; so that all the Fathers we see are not unanimous in his Exposition, though he is pleas'd to say they are ; and if we are as he tells us in the same place ridiculous in interpreting the words of Saint Paul in this Sense, that a Bishop should have but one Wife at once ; we have very good Authority for being so ; though his Consideration or Sincerity was but small when he tells us ALL the Fathers are UNANIMOUS of his side, and that 'tis ridiculous to dissent from him. With the same briskness we are told by the

|| IRISH Animadverter on the Bishop of Bath and Wells's Sermon, that Melchisedeck's Bread and Wine is own'd by all to be a Type of the Sacrament ; I suppose he meant ALL of his Communion, for he must be very ignorant, not to know that the Protestants deny it ; and yet by his telling the Bishop, that he durst not meddle with that point, because of this UNIVERSAL Consent, he seems to extend his ALL beyond the narrow bounds of the Roman Church. But we may well expect such a spirit of Confidence in the Members of a Church, in whose RULE OF FAITH, the COUNCIL OF TRENT we find this Assertion, \* that the ancient Fathers when they gave the Eucharist to Infants, did not teach it was necessary to Salvation that they should receive it. An affirmation which we may in

some

\* Τὸ πρῶτον, ἐκ τῆς ἐκείνης, ἀλλὰ ὑποτίμω ὅς μετ' αὐτῶν διὰ τοῦτο καὶ ἐπὶ τὸν ἀμὲν ἀναβαλὼν θεῖον. Hom. 2. in Tit.

† Τὴν αὐτίκω καλῶν ἐκείνη ἐπὶ τὸν ἐκείνων ἐξῆν, καὶ διὰ τοῦτο οὐ μὴ λαὸν λαμὼν καὶ οὐδ' ἔχον κατὰ ταύτην γυναῖκα. Hom. 3. in 1. Tim.

|| Animadversions by way of Answer to a Sermon preached by Dr. Kenn. Fe. p. 4. Lond. 1687 4to.

\* Sess. 21. c. 4. eos nulli salutis necessitate inficisse: sine controversia credendum est.



some sort *excuse* the *Fathers* of that *Council* for being so *hardy* as to advance, their *Skill* in *Antiquity* being so *very small*, that it is *more* than *probable* very *few* of them *knew* the *contrary*; though a *little more modesty* might have been *expected*, than so *rashly* to *pronounce* against the whole *current* of the *Fathers*, and the *universal Tradition* of the *Church* for

*some Ages*, nay against the decree of *Pope Innocent the First*, who as \* *Saint Augustine* assures us, taught, that *little children cannot have eternal Life, without Baptism and the participation of the Body and Blood of Christ*; with which place when *Mr. Campion* was press'd, he after the *example* of this *Council*, as † *positively* answer'd there is no *such Decree*, though the *very*

*work* of *Saint Augustine* was brought, and this *passage shew'd* him. With the *very same Sincerity*, doth ‖ *Bellarmino* affirm that the *WHOLE CHURCH* and *ALL* the *Greek and Latin Fathers* teach, that *when Christ said upon this Rock will I build my Church, he thereby meant Peter*; and \* *Alexandre Natalis*; that the *Fathers* with a *NEMINE CONTRA DICENTE* interpret the *Rock* to be that *Apostle*; there needs but *very little reading* to *confute* this, notwithstanding all the *assurance* it is back't with, for not onely particular *Fathers* tell us, that *when our Lord said upon that Rock, he meant, upon the Faith of the*

*Confession Peter had then made*, inſomuch that *Saint † Ambrose* is *positive* it is *not of the flesh but of the Faith of Peter, that this is said*, but that main *stream* of *Antiquity* runs this way to establish that *exposition* which ‖ *St. Austin* ſo plainly gives, that the *Church* was establish-

ed upon that *Faith* which *Peter* had then *confessed*, when he said thou art *Christ the Son of the living God*; nay, ſo far are the *Ancient Writers* from being *unanimous* in this point, that there are *three ſeveral Opinions* among them, *some* and but *very few* affirming it was *Peter's Person*, in the ſame ſenſe as all the \* *Apoſtles* are called the *Foundation of the Church*, others that

\* Lib. 2. ad Bonif. cont. duos Epiſt. Pelag. cap. 4. Beatæ memoriæ Innocentius Papa ſine baptiſmo Chriſti, & ſine participatione corporis & ſanguinis Chriſti, vitam non habere parvulos dicit.

† Confer. with Camp. in the Tower the ſecond day, p. 41.

‖ De Romano Pontifice, Lib. 1. c. 10.

\* Diſſert. 4. p. 1. p. 274.

† Non enim de carne Petri ſed de fide dictum eſt, Lib. de Sacrament In-carnationis.

‖ Super hanc fidem ſuper hoc quod dictum eſt, Tu es Chriſtus. In Epiſt. primam Johannis traſſ. decim.

\* Epheſ. 2. 20.



that it was himself, CHRIST designed by the word ROCK, and the third that which I have mention'd, that it was the Faith then confessed by St. Peter which hath near three score Fathers and Councils to authorise it; where the first hath hardly six; judge now on which side the NEMINE CONTRA DICENTE lies.

By this time I think it pretty evident, that these Gentlemen are too much akin to those, who are desirous to be Teachers of the Law, but understand not, (or at least mind not,) what they say, nor whereof they affirm; which makes the Advice of one of themselves in another case very seasonable, † who tells us, that this huffing humour is caution enough to any reasonable man to take care; for if it be our duty to take nothing in Religion upon trust, it is certainly of very great concern that we be suspicious in trusting those, whose insincerity is so very great, that they are not asham'd to publish the most palpable Untruths; what is to be expected then from their discourses with ignorant and unwary men, especially in private, where they are in no such danger of being expos'd.

\* 1 Tim. 1. 7.  
† Good Advice to the Pulpits, p. 50. Lond. 1687. 4to.

### CHAP. III.

#### Of their Slanders.

WHEN the Prophet Jeremiah was in the name of the Lord, endeavouring to Reform the Corruptions of the JEWISH CHURCH, he complains, that his enemies said one to another, \* Come and let us devise devices against him, and let us smite him with the Tongue; † Report say they, and we will report it; which made him give that Caution and Advice to those who obeyed the Voice of the LORD by him. || Take ye heed every one of his Neighbour, and trust ye not in any Brother: for every Brother will utterly supplant, and every Neighbour will walk in Slanders; whose Case being so very like that of the REFORMED.

\* Jerem. 18. 18.

† Chap. 20. 10.

|| Chap. 9. 4.

ED.

ED CHURCHES, both in the *work* he undertook, REFORMATION, and in the *opposition* which was made to him by CALUMNIES and SLANDERS, his *Advice* is as *seasonable* to us, as to the *Reforming Jews*; we having to deal with a *politick* sort of men, who notwithstanding the WISE \* Solomon hath pronounc'd that he that uttereth Slanders is a fool, establish it as a *Maxim* which they are very diligent observers of, THAT IT IS NO MORTAL SIN TO CALUMNIATE FALSLY

\* Prov. 10:18.

† Ep. 137. Qui non habendo quod in causa suæ divisionis defendant, non nisi hominum crimina colligere affectant; & ea vice plura falsissime jactant; & quia ipsam divinæ Scripturæ veritatem criminari & obscurare non possunt, homines per quos prædicatur adducunt in odium, de quibus & fingere quicquid in mentem veniat possunt.

TO PRESERVE ONES HONOUR, like the Hereticks † St. Augustine speaks of, "who not being able to defend their Cause set themselves to revile their adversaries, spreading the most false reports, that seeing they cannot evade the force or obscure the evidence of the truth contained in the holy Scriptures, they may render those who preach it odious, by reporting all the evil of them they can invent."

I know this is a severe charge, and will be look't upon even by many *sober* and *impartial* men, as *uncharitable*, but if they can either prove that the passages I relate are *false*, or the Authors I cite, who maintain it *lawfull* are *forged* and *corrupted*; I am willing to lie under that *imputation*: But on the other side, if they prove to be *truly cited*, I must desire of the Reader that their Character of *religious men*, and their *formal pretences* to *sincerity*, may be look't upon as *indeed* they are but a *fair covering*, and *cloak* for their *designs*; and I CHALLENGE the WHOLE BODY of them, to prove one particular Instance or Citation false; wherein I do not (as Mr. Pulton in his Remarks) charge those Slanders on them, which are only the additions which a story gets by running from hand to hand; for I know it is possible a man may relate things that are false, without being guilty of the Slander, by being deceived in the account which was given him of those matters; but when men make it their business to defame and assert the lawfulness of doing it by false Reports, I think it is no piece of injustice or want of Charity to call them SLANDERERS.

I am

I am not insensible that the *generality* of men are apt to reason with themselves, that surely Religious Men cannot be of such fear'd Consciences, as to damn themselves by such malicious backbiting ; but in this case such a reflexion is ungrounded, for their great *Casuits* defend it to be lawfull ; and are so far from being apprehensive of damnation, that they justify its practice, as Father \* *Dicastillo* informs us ; " I have maintained ( saith he ) and do still maintain that Calumny when it is used against a Calumniator, though grounded on absolute Falsities, is not for that any mortal sin either against Justice or Charity. And to prove it I have brought a cloud of our Fathers to witness it, and whole Universities consisting of them, all whom I have consulted, and among others the Reverend Father John Gans Confessor to the Emperor, the Reverend Father Daniel Baetele Confessor to the Arch Duke Leopold, Father Henry, sometimes Preceptor to those two PRINCES ; All the publick and ordinary Professors of the University of Vienna, all the Professors of the University of Gratz, all the Professors of the University of Prague, of all whom I have at hand the Approbations of my opinion written and sign'd with their own hands : Besides that, I have on my side, Father Pennalossa a Jesuite, and Confessor to the King of Spain, Father Pillecorolli a Jesuite, and many others. And when this was objected to the Jesuits by the Author of the Provincial Letters in his fifteenth Letter ; the † Answerers of that Letter where they undertake to defend themselves, instead of condemning add more Authority to Father Dicastillo's Position, by citing several Authors besides those mentioned before in defence of it. Neither do they deny the Doctrine of Caramuel who asserts, that it is a probable opinion, that it is not any mortal sin to caluminate falsely to preserve ones honour, for it is maintained by above TWENTY grave Doctors so that if this Doctrine be not probable there is hardly any such in all the body of Divinity. And the same is asserted by the Theses of the Jesuits at † Lovain, Ann. 1645. in case of calumniating and imposing false Crimes, to ruine their Credit who speak ill of us.

\* De Just. l. 2. r. 2. disp. 12. n. 404. See this passage in the Provincial Letters, p. 362. Edit. Lond. 1657. 8vo.

† Answer to the Prov. Letters, p. 342. Edit. Paris. 1659. 8vo.

Prov. Letters. p. 363.

† Ibid. p. 361.

Besides these *Universities* and *Divines*, who teach the lawfulness of *Calumnies* and *false Reports*, we find it among other *Rules* of the *Jesuits*; "that they should be sure to put this *Doctrine* in *Practice*, even against those of their own *Communion*, the ancient *Orders* of the *Roman Church*; for if such happen to be an *hindrance* to their *ambitious Designs*, by standing in their way, \* the rule is, let their faults be diligently noted, and they represented as dangerous to the publick peace, which as is observed by † one no enemy to their Order, was a successful means of their enlargement, and succeeding greatness, their instilling into the minds of *Princes* by false insinuations, an evil opinion of the other religious Orders. || Among the same instructions they are directed, that all those who hinder and dissuade men from giving *ESTATES* or *MONEY* to the *SOCIETY* should be turned out, and to

\* *Instru. secret. pro super. Societ. Jesu. p. 11, 12.*

† Discov. of the society in relat. to their Politicks, p. 4. Lond. 1658. 8vo.

|| *Instru. secret. ut supra. p. 20.*

\* *Ibid. p. 22. Dicantur mala ejus inclinationes, vitia, defectus, quos de se in manifestatione conscientia aliquando superioribus aperuerat. --- Externis insinuantur causa dismissionis illa ob quas vulgus nos odio habent, sic enim plausibilior erit dismissio quorumcunque.*

† *Bernardi Giraldi Patavini pro Repub. Venetorum Apologia p. 129.* He cites *Mariana's* words in his Book of *Regimine Societatis Jesu*, c. 2. *Si ipse Paulus Apostolus, Generali Jesuitarum & assentatoribus ejus contradiceret, neque errores illorum probaret, futurum esset ut pro extravagante, inquieto, & turbatore pacis haberetur.*

|| *Anthony Tirrell* in his exam. before Commissioners, June 25. 1602. See it at the end of *Dr. Harsener's Declaration* of the Popish impostures, Lond. 1603. 4to.

prevent their doing mischief after their ejection. \* LET THEIR FAULTS BE EXPOSED (saith the eleventh Rule) EVEN SUCH AS IN DISCHARGING THEIR CONSCIENCES THEY HAVE REVEALED TO THEIR SUPERIORS: and let Strangers be possess'd that they were guilty of those Crimes which the people are wont to hate us for; this made † *Mariana* a famous Member of that Society affirm; "That if the Apostle St. Paul himself should contradict the *Jesuits*, and not approve their Errors, they would be sure to represent him, as an extravagant and restless Disturber of and enemy to Peace. The observation of which Spirit and Doctrine made || one who had been many years a Priest declare, They do not account it evil (as I verily think) to calumniate the Protestants by any device whatsoever that may carry any probability with it, nor make any conscience to tell and publish any untruths, which they think being believ'd may advance and promote such points and matters, as they take upon them

to

to defend for the honour of the Church of Rome and dignity of their Priesthood, which he affirmed upon Oath the 25th. of June 1602.

§. 3. This is observ'd to be their way of treating their Adversaries, by the *Ingenious* and *Loyal* \* Father *Peter Walsb*, a Fryer of the *Franciscan* Order, who acknowledges, *that their Catholick Writers are generally hurried on to exorbitant Passions and barbarous Language (besides many DOWN-RIGHT LIES and MEER CALUMNIES often)* against all those that leave their Church. Neither is the treatment they afford those who continuing Members of their Church oppose any of their designs more *Christian* and *sincere*; "an example whereof we have in a † *French Bishop*, "who had been a *great Benefactor* to the *Jesuits*, inasmuch that in their *Poems* and *Panegyrics*, they had *magnified* and *extolled* him "for an *excellently learned* and *very pious* Prelate; but when he *refus'd* to *joyn* with them "in their *Conspiracy* against *King HENRY* "the *Third*, they *set themselves* to *defame* "him; both in their ordinary *Discourses*, "their *Books* and *Sermons*, affirming they had "discovered four and forty *Heretical Tenets* "in *three single Leaves* of his *works*; which "drew such a *Vindication* from the *Bishop* as "will be a *blot* to their *whole Order*, while the "remembrance thereof *remains* in the *minds* of "men. And indeed it cannot be supposed they will let slip any *occasion* of *discrediting* their *Enemies*, when as you have seen before they believe they may do it without hazarding their *Salvation*; and that by the *Credit* they have in the *world* they may *calumniate* without any great fear of being *accountable* to the *justice* of men.

\* Four Letters on several subjects, p. 69.--- 1686.

† *Holpir. Histor. Jesuit. p. 249*--- Pontium Tyardam Episcopum Cabilonensem, eruditionis ac pietatis singularis, virum, cum Jesuita in suam factionem & conspirationem contra Regem Henricum Tertium pertrahere non possent,---populi furiosum odium & invidiam in caput ejus modis omnibus concitare studuerunt. Est Collegium Divioni Jesuitarum, quod Episcopi hujus non exiguum beneficium adaudum fuit. Erat enim bona partis fundi illius Clientelarii Patronus;---quamobrem libello, etiam Græcis, Latinis & Gallicis versibus, atque oratione soluta scripto & ipsi dicato cum amplissimo laudum ejus predicatione, habuerunt gratiam, & fidem dederunt. Sed quod in conspirationem Jesuitarum, & parricidium Regis consentire nolit, quidam Carolus inter Jesuitas Collegii istius ascriptus linguam suam & Calamum superiorum institutu, vehementer contra illum acuit.---Contra hunc Praefulem, ob dictam causam non solum in familiaribus colloquiis, sed etiam publicis in contionibus atque editis quoque libellis debacchatus est: ac inter alia justitavit.---se quadraginta quatuor hereses in tribus foliis Homiliarum ejus in orationem Dominicam exprompsisse, &c. vid. locum.



\* Provincial  
Lettersp. 368,  
369, 370, 371.

" \* When Monsieur Puys Pastor of St. Niceer at Lyons, translated into French a Book, concerning the duties of Christians towards their Parishes against those by whom they are diverted from them : The Jesuits esteeming themselves to be reflected on (though no mention was made of the Society) one of that Order, Father Alby, wrote against the Translator, affirming that he was become SCANDALOUS, lay under the suspicion of IMPIETY, of being an HERETICK and EXCOMMUNICATED, and deserved to be cast into the FIRE : But all these imputations were only the pure Offspring of their own Inventions for some time

† Viz. Mr. De ville, Vicar General to the Cardinal of Lyons. M. Scaron, Canon and Pastor of St. Pauls. M. Margat, messieurs Borram, Sevé, Aubert and Darvie Canons of St. Nicier. M. du Gué President of the Treasurers of France. M. Groslier, Provost of Merchants. M. de Flechere, President, and Lieutenant General. Messieurs de Boissat, de St. Romain, & de Bartoly Gent. M. Bourgeois the King's Advocate in the Treasurers Court of France. M. de Cotton, Father and Son and Mr. Buniel.

" after, (in the presence of † several Divines and Persons of Quality, who all signed the Declaration made by both the Fathers) viz. Sep. 25. 1650. when Mr. Puys declared to the Jesuit that in what he had written he designed no reflexion upon that SOCIETY, for which he had a very great esteem ; Father Alby immediately reply'd, Sir, the belief I was in that your quarrel was against the Society, of which I have the honour to be a Member, oblig'd me to take pen in hand to answer it ;

" AND I THOUGHT THE MANNER OF MY PROCEEDING LAWFULL AND JUSTIFIABLE. But coming to a better understanding of your intention, I do now declare, That there is not any thing that might hinder me from esteeming you a man of a very illuminated judgment, of sound Learning and ORTHODOX, as to manners UNBLAMABLE, and in a word, a WORTHY PASTOR of your Church. So that by the Jesuit's own Confession he had no ground for his Calumnies, but thought it a LAWFULL and JUSTIFIABLE manner of proceeding to represent a person IMPIOUS and an HERETICK, in whom he knew no fault, but that he suppos'd him no friend to his Order. This passage is so generally known, that the Jesuits who pretended to Answer the Provincial Letters, durst not deny it, and therefore pass it over.

In their Answer to the fifth Letter.

In



In the *same manner* is that *pious* and *venerable Prelate* the late *Bishop of Pamiers*, treated by them; whose *Life* was an exact *Copy* of the *Primitive Holiness* and *Simplicity*, yet the \* *Jesuits* affirm he was damn'd, for he had *excommunicated* three of their *Order*, and put them all under an *interdict* of *hearing Confessions* in his *Diocese*.

\* *Burnet's Hist. of the Rights of Princes*, p. 399. *London*. 1682. 8vo.

Whatsoever *Crimes* they can imagine will *render* the *PROTESTANTS odious* to the *people*, they with all imaginable *diligence*, pronounce them *guilty* of; in which they act (as † *Sir Edwin Sands* observes) "like a supernatural Artist, who "in the sublimity of his refin'd and refining Wit disdains to "bring only mere Art to his work, unless he make also in some "sort the very matter it self; so these men in blacking the "Lives and Actions of the Reformers, have partly devised "matter of so notorious untruth, that in the better sort of "their own Writers it happens to be check'd, partly sub- "orned other Postmen to compose their Legends that after- "wards they might cite them in proof to the world as approv- "ed Authors and Histories.

† *Europ. Spec.* p. 101.

Because they supposed it would be a *means* to *render* the *Reverend Dr. Du Moulin contemptible* to the *world*, they reported (as || he tells us himself) that he was a *Fryers Son*, though the *whole City* of *Orleans* knew the contrary, where his *Father* was *born*, and of very good note. And I know a *Minister* who travelling in some *Popish Countries* and having been a *means* to recall a *Person* to our *Church*, who was *near seduc'd* by the continual *Importunities* of some *English Priests*, had a report rais'd of him, that he was a *Drunkard*, and continually spent his time in an *Alehouse* or a *Tavern*; which report the very *Priest* that rais'd it was afterwards *asham'd* of, when it was prov'd to his face, that the *Gentleman* had not been within the *doors* of a *publick House* except the *first night*, he came to that *Town*, during the *stay* of some *months*, which he made there: With the very same *dis-ingenuity* we find the *Author* of \* *Advice to the Confuter of Bellarmine*, insinuating that the *Writer* of the *Reflexions on the notes of the Church*,

|| *Novelty of Popery*, p. 627.

\* *Advice to the Confuter of Bellarmine*, p. 1. *London*. 1687. 4to.

im-

\* Def. of the  
Confut. of Bel.  
lay. 2d. note of  
the Ch. p. 1.\*  
Lond. 1687. 4to.

employed his PEN to confute them over a pot of Ale; which unhandſome paſſage he hath neither been pleas'd to explain, tho' his Answerer deſir'd to know why he commenc'd his advice with ſuch a ſuggeſtion? nor to defend the truth of a charge which ſuch a paſſage neceſſarily implies.

But they are not content to invent Crimes, and charge men with Actions, they never own'd or were guilty of, but pretend likewise to dive into mens thoughts, which † Surius was ſo expert at, that he ſticks not to affirm, that the Proteſtant Divines do generally write againſt their Conſciences, and maintain poſitions, which they know are falſe; and || Mr. Cambden's Adverſary was ſo well acquainted with that learned perſon's interior (to uſe a monkish word) that he tells the world, Mr. Cambden diſſembled his Religion, a calumny, thoſe who are inclin'd to credit may ſee clearly refuted in the place cited in the Margin.

† Laurentii Surii Comment. brevis, p. 259. Col. 1574. 8vo. Quod quidem nos de ſeſtarum auctoribus dictum præcipue volumus, quos plerique perſpicuum eſt contra ſuam mentem & conſcientiam longe aliter & ſcribere & docere quam rem ipſam ſe habere non ſint ſciti.

|| Biſhop Uſer's Life and Letters, p. 63, 65. Lond. 1686. fol.

\* Mr. Thomas  
Davis, his Letter  
to Arch-B.  
Uſher, ib. 381.

That eminent Patriarch of the Greek Church, (whom with Dr. Smith I ſhall not be aſham'd to eſteem a HOLY MARTYR) \* \* CYRILLUS LUCARIS, could no ſooner begin to Print “ ſome of the ancient Fathers, and other Diſcourſes againſt “ the Popiſh Errors, but the Emiſſaries of Rome perſwaded the Baſſa who then preſided at Conſtantinople, “ that the Patriarch under pretence of Printing would coin “ and ſtamp falſe Money, and † finding ſome paſſages in one “ of his Books, againſt the Mahometan Religion, they “ ACCUS'D HIM TO THE VISIER FOR WRITING “ AGAINST THE ALCORAN, (were not theſe Fathers rare “ Chriſtians?) and that he deſigned to ſtir up the Greeks to “ mutiny, which had near coſt that Holy man his life, but upon the Engliſh Embaſſador Sir Thomas Row his expoſtulating “ the matter with the Vizier, the malicious and falſe Informations of the Miſſionaries appear'd ſo horrid and abominable, “ that the Grand Vizier promis'd to reſtore all the Goods “ which had been ſeiz'd upon the firſt Accuſation, and caſt “ the

† Smith's acc.  
of the Gr. Ch.  
p. 266, 267,  
268. Lond. 1687.  
8vo. See alſo  
his Miſcellanea.  
p. 95, 96, 97,  
98, 99, 100.  
101, 102, 103.  
Lond. 1686. 8vo.

"the Jesuits into Prison, where they had all been strangled,  
 "if the Intercession of the English Ambassador had not pre-  
 "vail'd for their lives; but they were banish'd the Grand  
 "Seigniors Dominions, and their \* House and Library give to  
 "the Patriarch.

\* Mr. Davis's  
 Letter, *ut suprà*.

In the same manner because Father Paul the famous Writer of  
 the History of the TRENT COUNCIL, oppos'd himself to the  
 ambitious pretences of the Pope; who claim'd a temporal Au-  
 thority over all Princes, † the Court of Rome carried the great-  
 est bitterness against him daily writing Libels and invectives  
 stuff'd up with Lies and Forgeries; in the inventing of which  
 there was none more concern'd than Maffei a Barbarian at that  
 time Nuncio in France, and afterwards Pope by the name of  
 Urban the Eighth; nay so far are they guided by this Princi-  
 ple that rather than be wanting in the observation of it, they  
 care not how unlikely their Slanders are, or else they could  
 never have been guilty of so great an indiscretion against  
 the famous Causabon, as after they had aspers'd his Father and  
 his whole Family to declare him (as they did) a man of no  
 judgment, affirming that he could not write Latin, or scarce  
 understand it; when he was known to all the learned Men  
 of Europe, to be one of the greatest Scholars of that Age.

† Fowles Hist.  
 of Rom. Treas-  
 ons, p. 470.  
 Lond. 1681. fol.

*Ibid.* p. 514.

But the Jesuit † Parsons was resolv'd not to trouble himself  
 with particular persons, nothing less than the whole Body of  
 Protestants in England would serve his turn; which made him  
 several times assure Mr. Sheldon, that he would undertake to  
 make the Devil speak in any Bishop, Arch-bishop or Arch-heretick  
 in England: and therefore the Priests concern'd  
 in the exorcising of \* Sarah Williams and her  
 Sister (of whom we shall give a larger account  
 when we come to treat of their Miracles) were  
 accusom'd frequently to affirm that all the Protestants in England  
 were possess'd, and they should have their hands full with those  
 possessed Creatures when the nation became Catholicicks.

|| Sheldon's Sur-  
 vey of the Mi-  
 racles of the  
 Church of  
 Rome, p. 25.  
 Lond. 1616. 4<sup>to</sup>.

\* See their Examinations in Dr. Si-  
 mel Harfenet's Declaration of Po-  
 pish Impostures in casting out of  
 Devils.

These one would think were pretty handsome Calumnies, and  
 fit for such men to invent and publish; but their late poetical  
 Convert

*Court hath taught the succeeding Gentlemen who shall be employ'd in this office, a way to affirm the truth of their reports notwithstanding all imaginable evidence of their falsity ; for,*

\* Defence of the Papers written by the late King, p. 126. *Lond.* 1686. 4<sup>to</sup>.

† Hind and Panther in the Pref. *Lond.* 1687. 4<sup>to</sup>.

|| Difference between the Protest. Socinians and methods, p. 62. *Lond.* 1686. 4<sup>to</sup>.

he not content to affirm that \* among all the Volumes of Divinity written by Protestants, there was not one original Treatise which handled distinctly and by it self, that Christian Virtue of Humility; he renews † the same. Challenge near a year after, though the || Author of the Difference between the Protestant and the Socinian Methods, had told him there was one written by Mr. Will. Allen; and set down the place where, and year in which it pass'd the Press. In the first indeed he limited his assertion, to such as he had seen and heard of, wherein as he shew'd some modesty, so he was likely to do no great harm, it being sufficiently known that in matters of Divinity his acquaintance goes but a very little way, though in his own Profession he is deservedly esteemed a Master; but to enlarge his assertion, and after such an information, to make that General, which he was too modest to do before, shews him an excellent Profelyte: and in this point he seems able to instruct even his ghostly Fathers.

Another artifice by which they endeavour to create an aversion in the peoples minds for the Ministers of our Church, is by flying at them altogether, and reproaching them as covetous and greedy of Wealth; this they are instructed to do by Seignior \* Ballarini, who giving Advice to Father Young, concerning the best way of managing the Popish Interest in England; among the other Directions, lays down this, That the Bishops and Ministers of the Church of England be represented as worldly and careless; which Letter was found in Father Young's Study after his death, and translated out of Italian into English. And this Slander they have so far improv'd, that as a Person of Honour † observes, "they have entred into a Conspiracy in undervaluing whatsoever is written by any Clergyman how learned or vertuous soever in defence of  
" the

\* Stillin. Unreason. of separat. pref. p. 22. *Lond.* 1681. 4<sup>to</sup>.

† Lord Clarendon, against Cressy, p. 13, 14.

“ the *Church of England*, as if he spoke onely for his own  
 “ *Interest*, so that they who would undermine it by all the  
 “ *foul and dishonest Arts* imaginable have the advantage to be  
 “ considered as persons engaged in that Accompt, merely and  
 “ purely by the impulsion of their *Consciences*, and for the disco-  
 “ very of such Errors as are dangerous to the *Souls* of men ;  
 “ whilst they who are most obliged and are *best able* to *refute*  
 “ those *malicious pretences*, and to *detect* the *fraud* and *igno-*  
 “ *rance* of those seditious undertakers, are look’d upon as  
 “ men not to be believ’d, at least partial, and that all they  
 “ say is said on their own behalf ; this is a sad truth, and a new  
 “ engine to make a battery, at which *Atheism* may enter  
 “ without opposition, with all its instruments and attendants.

In prosecution of which design it is *usual* with them to re-  
 count the *Riches* of the *Clergy*, while they *maliciously* and  
*fallly* insinuate that the *Revenues Ecclesiastical* in *England* are far  
 greater than in *Popish Countries* ; but if we come to *examine*  
 but the *Wealth* of *ecclesiastical Persons* in the *Popish times*  
 in this *Nation*, we shall find, that it exceeded by many de-  
 grees that *poor pittance* which *Reformed Divines* enjoy, a-  
 mong whom it is known that *multitudes* have *hardly suffici-*  
*ent* to buy themselves *Bread* ; \* several *hundreds*

of our *Living*s not amounting to *ten pound*  
 a year a piece, and several not to *five*, when the  
*sole Revenues* of the *Monasteries* and *Hospitals*,  
 beside the two *Universities* and several *Mona-*  
*stries* not valued, in *K. Henry the Eighth’s* time, amounted to  
 † *one hundred eighty six thousand, five hundred and twelve*  
*pounds odd Money* ; besides the *Bishopricks* and *Parishes* which  
 being joyned to the former *Summ*, the *Clergy* of the *Church* of  
*Rome* were possessed of the yearly *Summ* of above *three hun-*  
*dred and twenty thousand one hundred and eighty Pounds* even  
 in those times, what would they have yielded then at this  
 day ? if then the *Gentlemen* of the *Church* of *Rome* judge the  
*Provisions* for the *Reformed Clergy* too great, the *Possessions*  
 they enjoyed will certainly appear subject ( and consequently

\* Speed in his Chronicle reckons  
 that in the beginning of King  
 James his time, there were 4543.  
 Livings under ten pound, *Edir.*  
*Lond.* 1623. at the end of the Reign  
 of K. Henry the Eighth. p. 1101.

† *Ibid.* p. 1103.

H

them-



\* The Undeceiving of the people in the point of *Tricks*. by Ph. Trelinie Gent. Lond. 1651. 4to.

† Fifth part of Ch. Government, p. 68.

See Appendix to Dr. Burner's History of the Reformation, vol. 2. p. 396. Reflect. on the Hist. part of Ch Government, par. 5. p. 35. Oxford. 1687. 4to.

" themselves ) to the *same* Accusation, but upon much *better grounds*. Especially when we consider that NEVER ANY CLERGY IN THE CHURCH OF GOD, HATH BEEN OR IS MAINTAINED WITH LESS CHARGE THAN THE ESTABLISHED CLERGY OF THE CHURCH OF ENGLAND; which an *ingenious* \* Gentleman hath evidently *proved*. To whose *Arguments*, if our *Adversaries* think fit to *reply*, they shall not want a *Defender* : And I am ready to *prove* out of their *own Authors*, that the *Revenues* of the *French Clergy* amount to above *one million, and two hundred thousand Pounds* of our *English Money* yearly, that they *possess seven parts in twelve* of the *whole Revenue* of the *Kingdom* ; and that the *Arch-Bishoprick* of *Toledo* in *Spain* is as *rich* as some *Kingdoms*. And now let all the *world* judge to whom the *Appellation* of *hirelings* belongs, which they are so ready to bestow on us. But not content to cast their *reproaches* upon the *Body* of the *Clergy*, the *Oxford Writer* hath attempted to bring the *Charge* of *worldliness* home to a *particular Bishop*, but so *unsuccessfully*, that it is *evident*, he was *forc'd* to *use* his *invention* to *maintain* it, which all his *assurance*, (tho' he hath a *great Talent* that way) will *not be able* to do ; for whereas he affirms, that the † *Excellent Hooper* ( who in *Q. Maries days* seal'd the *Protestant RELIGION* with his *Blood*, ) held two *Bishopricks* at once ; it is notoriously *false* : For he *never held* but the *Bishoprick* of *Worcester*, from which *Glocester* was *divided* by *K. Henry the Eighth*, and *reunited* to it by *K. Edward* ; so that all *Hooper* enjoy'd was but *one Bishoprick* which had *some years* been *divided* into two ; and yet our *Author* pretends he held them in *Commendam*.

If this means will *not* do the *work*, and our *Divines* still *keep up* their *esteem* in the *minds* of the *people*, the next *design* is to *expose* them as *guilty* of some *immoral Crime* ; to this end they *have* (in this *City*) "*dress'd* some of their own *par-ty* in the *Habit* of a *Minister*, who according to *instructions*"  
" re-



“resorted to *houses of ill repute*, while others of the *gang* “planted there on purpose, *pointing at the supposed Minister* “have been heard to say aloud *there goes Dr. or Mr. such an one*, “that the *people* might *suppose* the most *eminent* of their *Ministers*, frequenters of such places; and I can name some *Divines* whom they have by this *Artifice* endeavour'd to *defame*.

If they have a design that any one of our *Ministers* should be esteem'd *idle* and *lazy* men, and *negligent* in their *Office*, they *watch* till he is *gone abroad*, then *repairing* to some *sick* person of their *Acquaintance*; they *desire* them to *send for him* while they are in the *house* and when the *messenger* returns, with an account *that he is not within*; they take *occasion* to *tell* the *sick* persons that *our Ministers* are *never* to be *found*; but always *gadding abroad*, without *minding* the *concerns* of their *people*, but for *their parts*, they are *always ready* to perform the *duty* of their *Office* to all *sorts*, that *send for* them; and thus they serv'd an *Eminent Divine* very lately.

But that *Gentleman* had a pretty good stock of *Confidence*, who *urging* a *Woman* to become his *Profelyte* told her; that *our Divines* were *men of no Learning*, and could *not Preach* but by the *helps* they receiv'd from *hearing and reading the Sermons of the Romish Priests*: and yet *this* was very *gravely urg'd* by one of them not many *months* since. I do not relate this *passage* that I think there is any danger of its being believ'd even by the meanest understanding to our prejudice; but to let the world see that there is no *Slander* how *improbable* or *sensless* soever which these *men* are *asham'd* of.

The truth is they find *Calumny* their best *weapon*, and therefore are resolv'd to use it at all adventures, hence it is we find among the rest of the *Directions* given by the Jesuite † *Contzen*, in his *Advice for bringing Popery into a Countrey*, that *those who preach against a Toleration*, suspecting the design of the *Papists* in it, be traduced as *men that preach*

\* *Adami Contzen Politicorum Libri decem*, p. 96. he advises to follow the example of those, *Qui cum recusarent, quasi superbi contumaces in obediētes magistratui accusabantur*, &c.

\* Long's Hist.  
of Plots p. 89.  
Lond. 1684. v80.  
Dr. Stillin. un-  
reasonableness  
of separation,  
p. 21. of the  
preface.

† The Agree-  
ment between  
the Ch. of Eng.  
and the Ch. of  
Rome, Lond.  
1687. 4to.

|| The Diffe-  
rence between  
the Ch. of Eng.  
and the Ch. of  
Rome. Lond.  
1687. 4to.

\* Considerati-  
ons on the spi-  
rit of *Ma* in  
*Luther*, sect. 32.

† Pulson's Re-  
marks, p. 1.

very unseasonable Doctrine that are proud, conceited and enemies to Peace and Union. And for the better managing the Popish Interest in England, Seignior \* Ballarini, directs Father Young, To make it appear under hand that the Doctrine, " Discipline and Worship of the Church of England comes  
" near to them; that our Common Prayer is but little different  
" from their Mass; and that the ablest and wisest Men a-  
" mong us are so moderate, that they would willingly go  
" over to them or meet them half way; for thereby the  
" more stayed Men will become more odious, and others will  
" run out of all Religion for fear of Popery.

And we find even at this time they are observing this In-  
struction, to which end † one of their number hath been at the pains to shew, that the Church of England and the Church of Rome are agreed; and the whole Controversie lies between the Church of Rome and dissenting Protestants; but I suppose since the Difference between the two Churches hath been so clearly related in the || Answer to that Pamphlet, they will for the time to come keep closer to the advice of doing their Business under hand, for the Discourse will hardly convince any body that we are agreed with them.

But it is very pleasant to behold these Gentlemen labouring with all their might to asperse the Reformers, when if those passages they lay to their Charge be blots indeed, they are as prejudicial to the Gospel it self and to the greatest of the Romish Saints, as if we allow'd them in their full latitude, they can be to us. Thus the \* Considerer upon the Spirit of LUTHER, spends much time and pains to prove that Luther's Doctrine was not of God, because he relates several Arguments which the Devil us'd against the Mass, thereby attempting to drive him to despair, because he had for many years been a Romish Priest; upon which † Mr. Pulson puts this question, Now I ask whether the Doctrine delivered by the Spirit of untruth can be from the Holy Ghost? Now tho' we tell these Gentlemen that Luther spoke this by way of parable, yet seeing that they are deaf on that ear, let it be for once allowed that it was a Real Con-  
fe-

ference, and all they can draw from it is, either that *knotty question* of Mr Pulton, Whether the Doctrine delivered by the spirit of untruth can be from the Holy Ghost? or that Luther could not be an *Holy Man*, because the Devil was so often with him, which is the great *Argument* of the Oxford Considerer, and Mr. Pulton himself in the *tenth page* of his Remarks. As for the Question, I find in the Gospel, the Devils themselves bearing testimony to our SAVIOUR, \* *that* <sup>Luke 4. 41.</sup> he was Christ the Son of the living God, acknowledging him to be the † *Holy One of God*; and an whole || *Legion* of <sup>† Mar. 1. 23,</sup> these *unclean spirits* crying out, *what have we to do with thee* <sup>24.</sup> *Jesus thou Son of God?* And when to St. Paul, the spirit of <sup>|| Luke 8. 28,</sup> Divination bore the same witness, \* *That he was the servant* <sup>29. 30.</sup> *of the most high God, and shewed the way of Salvation*; nay I find also that God made use of the evil spirit's Testimony for the Conversion of many, when the † *Sons of a Jew unadverted* <sup>† Act. 19. 13,</sup> *to call upon a man who was possess'd, the name of the Lord Jesus* <sup>14, 15, 16,</sup> *saying, we adjure you by Jesus whom Paul preacheth; the* <sup>17, 18, 19, 20.</sup> *evil spirit answered Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leap't on them and overcame them,-----And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all, and THE NAME OF THE LORD JESUS WAS MAGNIFIED*; of which the following verses give particular Instances. Now the same Answer which Mr. Pulton will make to an Heathen, putting the same Question in this case, will give full satisfaction to that which he puts to us; for if it be a good evidence to prove the Doctrine of LUTHER false, because the Devil owned the truth of it, the conclusion will hold as firm against the Deity of Christ, and Truth of the Gospel, which the Devil was forced to confess. And if the second inference concludes against Luther what shall we think of their admired || St. Anthony, to whom the Devil frequently appear'd, and using an articulate voice spake to him, acknowledging that he had often attempted

|| In vita Antonii, inter Athan. opera, vol. 2. Edit. Colon. 1656.  
 Ἀνδρονίκου Χρῶμενος εἶπεν ὁ δαίμων ὅτι  
 πολλὰς μὲν ἡπάτησα, καὶ πολλὰς κα-  
 τίσταλλον νῦν δὲ ἐπίστωι καὶ τοῖς αὐτοῖς  
 πῶτος προσέβαλον ἠδὲ σέσηται.

to.

to corrupt him, but was not able; nay, that he was seldom without the company of the Devil either bearing him or discouraging with him, the Author of that *Life* informs us in a multitude of Instances; and yet for all this, the Papists will maintain his Saintship, so that the Devil's molestation is no Argument against Luther or his doctrine; and there is hardly any of their noted Saints whom the Writers of their lives do not affect to represent to us as persons from whom the Devil was seldom or never absent.

Nor is it any wonder these Gentlemen should be so busie in scandalizing our Divines, though the reflexion falls as severely upon their own Canoniz'd Saints, when they have so little consideration as to charge us with those things, which others of their own writing at the same time, and on the same

Subject, do acquit us of; an instance of which we have in their frequent cries, that the \* Exclusion Bill was managed in the House of Commons by the Sons of the Church of England, and that the † Rebellion was to be laid to their Charge; || that if we look to the excluding Party they were five to one Church of England men;

so that our Church must take the shame of all those things to her self; these loud Clamours have made more noise in the world, than all their new Tests and Instances of the Church of England's Loyalty, which I shall examine in another place; But to the comfort of our Church her Adversaries agree not together, so that she needs no vindication but what she is able to bring from her greatest enemies; therefore

one \* of them tells the Dissenters, that they were the Actors not only in 48. but in the business of the Rye and the West too; and one who pleads the very same cause assures us, † that the

Dissenters appear'd so rigorous in choosing their Representatives, that they carried it for three Parliaments successfully against the Church of England; and it was in those three Parliaments, that the Exclusion Bill was promoted and stickled for; which

\* Answer to a Letter to a Dissenter, p. 4. Printed for H. Hills, 1687. 4to.

† Mr. Pain's Answer to the Letter to a Dissenter, p. 2. 1687. 4to.

|| Reply to the Reasons of the Oxford Clergy against Addressing, p. 6, 7. 1687. 4to.

\* Letter in answer to two main Questions, p. 7. 14. by T. G. Lond. 1687. 4to.

† Discourse for taking off the Test, ... p. 35. Lond. 1687. 4to.

is a clear demonstration, that the *Exclusioners* were not five to one of the Church of England. But as these *Gentlemen* contradict themselves in this point, so by the same assertion they overthrow their great work of perswading the *Dissenters* that the Church of England never was, nor never will be willing to ease their Consciences by a *Comprehension*; when by affirming the *Exclusion Parliaments* to have been compos'd of Church of England men, they give themselves the lye, seeing all the world knows it was in those Parliaments, that the *Bill of Comprehension* was promoted.

As they will coin immoral *Actions* for us, so likewise with the same sincerity, they make a great complaint of our *FALSIFICATIONS*, when he that examines into the matter will find no such thing; thus the *Vindicator of Monsieur de Meaux* fills part of a page, with a list of his *ADVERSARIES Falsifications, and Calumnies, &c.* of which you may judge by this instance; \* That ingenious Gentleman tells us, that Mr. de Meaux had affirmed, that the denying of Salvation to Infants dying unbaptiz'd was a truth, which never any one before Calvin durst openly call in question; this the † *Vindicator* calls a corrupting the Bishops words; which are these, || the Lutherans believe with the Catholick Church the absolute necessity of Baptism, and are astonish'd with her that such a Truth should be denied, which never any one before Calvin durst openly call in question: now I APPEAL to all the world, whether it be not the same thing, to affirm that Baptism is absolutely necessary to Salvation, and that those who dye unbaptiz'd are not sav'd; for if it be absolutely necessary, then without it there can be no Salvation, and whoever asserts that denies Salvation to those who have it not; let our *Vindicator* then defend himself from the imputation of Calumny, which I lay to his charge in this particular, the calling that a Falsification and Corruption which is the true meaning of the Bishops words.

\* Defence of the Expos. of the Doct. of the Ch. of England, p. 32.

† Reply to the Defence, &c. p. 62.

|| Expos. of the Doctrine of the Cathol. Church, p. 20 Lond. 1685. 4to.

I shall



\* Policy of the  
Clergy of  
France, p. 57,  
58, 59. Lond.  
1681. 8vo.

I shall end this head with two *Instances* of their *calumniating* the poor *Protestants* of *France*, though I could give as many hundreds \* “during the heat of the *War* between *France* and *Holland*, the *Reformed* of *Dauphine* had kept a *Fast* in all their *Churches*; and the *Synod* that had ordered “it had enjoined all the *Ministers* that belonged to it assist-  
“ed by their *Ancients* to *visit Families*, and put them in  
“mind of what had been promis’d *God* on the *Fast-day*,  
“which one of the *Ministers* (against whom the *Fryers* of  
“*St. Anthony* had a long time watch’t for an occasion) per-  
“forming, those pretended *Religious* wrote to *Mr. le Tellier*  
“*Secretary of State*, that something was contriving against  
“the *King’s Service*; that the *Hugonots* had celebrated a  
“*Fast* through all the *Dauphinate*; that there was a *Plot*  
“couched under this *Fast*, and that *Devotion* was onely the  
“pretext of it; That this *Minister* had held secret *Assemblies* at  
“the houses of the *Principals* of his *Parish*, that he had *Prayed*  
“for the *Success* of the *Hollanders Arms*, and that *great Summs*  
“of *Money* were gathered by him and his party to send to the  
“*Prince of Orange*; and with this fair story they caused a great  
“deal of trouble to the *Gentleman*, and suborned *Witnesses* to  
“maintain the *Accusation*, but he broke through all and clear’d  
“his *Innocence* to the shame of his false *Accusers*: And as they  
persecuted those poor people with *Slanders* in their own  
Country, so they continue to prosecute the same unworthy  
Methods against them in ours, where they are fled for Relief  
from the grievous Oppressions of their Enemies; for knowing  
the greatest part of their Subsistence must come from the Cha-  
rity of their Protestant Brethren, they have endeavoured to  
hinder them of that by spreading a report that they are Pa-  
pists: this as to London is known to many hundreds, and that  
they have done the same in Ireland, we are informed by an  
ingenious and worthy † Gentleman, who tells us who they are  
that can prove the truth of his Assertion.

† Hunting of  
the Romish  
Fox, p. 94. 95.  
Dublin. 1683.  
8vo.

Thus are we dealt with by the *Romanists* as the *Primitive Christians* were treated by the *Heathens*, but that which sup-  
ported

ported them doth likewise encourage us, seeing he whom we serve hath pronounced \* *blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake*: though we cannot forbear to admonish our Adversaries of that divine threatning, † *whoso privily slandereth his Neighbour, him will I destroy*; which is spoken so particularly to them, that it is impossible for them to escape while they doe such things, though they may flatter themselves, that their Slanders are publick, when the denunciation is against those who slander privily; but if one of those crimes be of such an *hainous* nature, how much greater is the guilt of both, which I wish I had no reason to charge upon them. Nay, we have this to comfort our selves with, that these || *false Accusations* are commonly the last refuge and therefore that cause which staies it self so much upon them cannot hold long.

I noted before that these Gentlemen pretend to know what passes in the most inmost Recesses of the hearts of men, and well they may, when they are so ready to dive into the Secrets of the divine Providence, and from the sudden death of persons to conclude what the designs of God in such particular Dispensations are. In which knowledge they pretend to be so vers'd, that it is one of the notes whereby to know their Church, given us by themselves, the unhappy death of the Churches Enemies, that this can be no note of the Church, I shall not concern my self to prove, but refer my Reader to the \* *Discourse* on this Subject where he will be abundantly satisfied, that it cannot be a note to know the Church by; and that it is more favourable to us than the Roman Church if it were one: All I shall observe is, that if all the Stories they invent and the Reports they spread of the unhappy end of their Adversaries were true, yet we know † *that there is a just Man that perishes in his Righteousness, and there is a wicked man that prolongeth his life in his wickedness*, || *that there are just Men to whom it happeneth according to the work of the wicked, and there are wicked men to whom it happeneth according to the*

\* Matt. 5. 11.

† Psal. 101. 5.

|| Answer to a Letter to a Dissenter, p. 333. printed for Henry Hills.

\* Disc. of the notes of the Church, p. 333. to 365. Lond. 1687. 4to.

† Ecces. 7. 15.

|| Clap. 8. 14.

\* Chap. 9. 2. *work of the righteous ; so that \* seeing all things come alike to all, there can nothing be concluded against any Church, from the judgments which fall on the heads of particular Members of it. And our Saviour himself assures us, that such judgments are often sent, where the persons punished are not greater sinners than those who at the same time are spared, which he illustrates by the Instances of those upon whom the Tower of † Siloam fell ; and the unfortunate || Galileans whose Blood Pilate mingled with their Sacrifices.*

† Luk. 13. 4.  
|| Luk. 13. 1. 2.

\* *Europa Spec.*  
p 135.

† *Wilson's Hist.*  
of Great Bri-  
tain. p 26. Lond.  
1653. fol.

But let our Saviour observe what he will, there are a sort of men, whose policies scorn to be founded upon his holy maxims, and are therefore resolved to invent dismal Stories, where they cannot find true ones, to work upon the Spirits of the more unthinking sort ; and therefore in the time of the Siege of Paris, during the League in France, the Priests were grown to that height of immodesty, (not to give it a worse name) as \* to persuade the people there, who generally believed it, that the thunder of the Pope's Excommunications had so blasted the Hereticks, that their Faces were grown black and ugly as Devils, their Eyes and Looks ghastly, and their Breath noisome and pestilent. † And in Spain the same Instruments of Rome had possess'd the people, that since the English left the Roman Religion they were transformed into strange horrid shapes, with Heads and Tails like Beasts and Monsters ; which was so generally believ'd among them, that when the Earl of Nottingham went Ambassadour into Spain Ann. 1603. the Countrey people could hardly believe their eyes, that the English were such comely and accomplish'd Gentlemen, whose deformity they had before so often heard confidently asserted.

|| *Fowles Hist.*  
Rom. Treas-  
ons p. 470.

And as they are always employ'd in aspersing the living, so they exert the same diligence in forming some hideous relation of the manner of their deaths, their implacable malice following them as it did Father || Paul Sarpi the Venetian to his Grave, " publishing impudent and fabulous Stories concerning " his death, of his dying howling, of strange Apparitions of " black Dogs, of terrible noises heard in his Cell and Cham-  
bers,

“*bers*, and several such lying *Forgeries*; as those idle people  
 “us’d to invent upon *Luther*, *Calvin* and others who will  
 “not truckle to the *Usurpations* of the *Roman Court*. But  
 “the people of *Venice* who *knew him better*, accounted him  
 “a *Saint*, hanging up their *votive Tablets* at his *Sepul-*  
*cher*.

“Nay, they can go yet a step farther, and *those* very  
 “judgments which *God* *inflicts* upon *themselves*, they have  
 “the face to affirm, were *strokes* of *divine Vengeance* on the  
 “*Protestants*; thus when there were some \* *hundreds* of the *Ro-*  
 “*mish* *Profession* met to hear *Father Drury* a noted *Jesuit* preach,  
 “in the *Black Fryers*, Oct. 26. 1623. it pleas’d *God* that the  
 “*Chamber* where they were, fell down, and near a hundred *Per-*  
 “*sons* with the *Preacher* were kill’d out-right, and many hurt,  
 “yet had they the Confidence to affirm, that this was a *Protestant*  
 “*Assembly*, publishing † a *Book* relating great *Judgments* shewn on  
 “a *loxt* of *Protestant Hereticks*, by the fall of an house in *Black Fry-*  
 “*ers London*, in which they were *Assembled* to hear a *Geneva*  
 “*Lecture*; and Dr. || *Gouge* tells us *when* and *where* this *Relation*  
 “was *Printed*, in his *Account* of that *sad Providence*.

\* *Wilson’s Hist.*  
*of Great Brit-*  
*tain*, p. 241.

† *Mirror* or  
*Looking-glass*  
 both for *Saints*  
 and *Sinners*, p.  
 195. *Lond.*  
 1671. fol.  
 || *Key* for *Cath-*  
*olicks*, p. 258.  
*Lond.* 1674 4to.

I might particularize in abundance of such passages, but  
 these are enough to let the Reader see that it was not *without*  
*cause* I gave him *Caution* in the *first Chapter* to suspect them, for  
 into what a *maze* of *Errors* doth he run, who takes the *Ac-*  
*counts* given by those men of the *Lives* and *Deaths* of their  
*Adversaries* upon their *Authority*, who give themselves such  
 a *Liberty* to devise *Fables* and then report them.

This over politick and wise sort of men, reach yet a note  
 higher, and knowing of how great *Consequence* the *Revolt* of  
 any *eminent Divine* is, are as *liberal* in their *Reports* that  
 such and such Persons are become *Catholicks* (as they call them)  
 in which they have as little respect to truth, as in the former  
*Instances*; “But they find by their experience that news make  
 “their impression upon their first reporting, and that then if it  
 “be good, it greatly raises up the Spirit and confirms the Mind,  
 “especially of the *Vulgar*, who easily believe all that their

*Europ. Spec.*  
 114, 115.

“ better tell them ; that afterwards when such Stories hap-  
 “ pen to be controll’d, mens spirits being cold are not  
 “ so sensible as before, and either little regard it or impute it  
 “ to common error or uncertainty of things ; yea, and that  
 “ the good news comes to many mens ears who never hear of  
 “ the Check it hath ; and at least it may serve their turn  
 “ for some present Exploit, as Merchants do by their news,  
 “ who finding some difficulty in accommodating their Af-  
 “ fairs, have in use to forge Letters or otherwise to raise  
 “ bruits, either of some prosperous success in Princes actions,  
 “ or of some great alteration in some kind of merchandise,  
 “ which may serve for that present instant to expedite their  
 “ business.

Whether the *Missionaries* take this piece of *Policy* from  
 them, or are onely *imitated* by them, is not material, but that,  
 being *secure* of an *evasion* if their *report* be found *untrue*,  
 that they were *mis-informed*, and *knowing* well that *hundreds*  
 who hear the *account* they give, are *never undeserv’d* by *wan-*  
*ting opportunities* to *discover* its *falsity* ; they are no *modest*  
 in this particular, than in the other *Slanders* is most cer-  
 tain.

\* M. Spon’s Hi-  
 story of the  
 City and State  
 of Geneva, p.

144. Lond.  
 1687. fol.

† Jesuits Ca-  
 tech. p. 62.

|| Sands Europ.  
 Spec. p. 113.

\* Jes. Catech.  
 p. 62.

† History of  
 Gen. p. 144.

\* Thus in the year 1597. they spread a report throughout  
 Germany, Holland and Italy, that Beza had *renounced* his *Religi-*  
*on* before the *Senate*, and had *exhorted* the *Magistrates* to *re-*  
*concile* themselves to the *Church of Rome* ; † and that by his ex-  
 ample many *Citizens* of *Geneva* had done the like ; || whereup-  
 on he was *absolv’d* by the *Bishop* of that *City*, before his  
 death, by *special Order* from the *Pope*. This we are assur’d  
 by several \* *French Priests* was generally believed, till Beza  
 wrote several *French* and *Latin Letters*, to convince the world  
 of the *Forgery*, and that he was yet alive, and † he died not  
 till six years alter.

|| Novelty of  
 Popery, Lib. 7.  
 c. 10. cont. 8.  
 p. 627.

Of the very same nature, was the report of the *Conversion* of  
 the || Reverend *Peter Du Moulin*, which even while he was *Mi-*  
*nister* of the *Protestant Church* in *Paris*, and writing against  
*Rome*, was publickly preach’d in the *City* in many *Pulpits*,  
 and



and Benefices assigned to him ; they asserted in their Sermons, that he was preparing to go to Rome ; which was so generally believ'd that the people flocked to a certain Church, and there waited expecting to hear him make his Recantation. Upon which he observes, that such tricks are apt to astonish the people for a season, and an untruth that was believ'd for three days hath done some effect. " And I am able to prove that a Minister now in England travelling in company with others of our Nation of the Protestant Religion, and making a small journey alone, to a neighbour City to that they then resided in ; the Priests came to several of his fellow Travellers, assuring them that the said Minister was become a Romanist, that he was publickly reconcil'd, and therefore surely they would not refuse to relinquish that Religion, which he whose Profession obliged him to defend it, and who understood it best, durst not continue in. This report was affirmed with so much confidence, that upon the Ministers return, several persons of the Roman Catholick Religion, congratulated him for his happy Change, and one of the English was ready to follow his example if he had not in time discovered the cheat.

And it is no longer since than the Winter 1685. that a report went current through all the Countreys in England, where there are many Romanists, that Dr. Burnet was at Rome become a Papist, and that great Preferments were bestow'd upon him ; this hath been confirm'd to me by several for a certain truth, when I made diligent enquiry, those Gentlemen affirming, that they had it from very good hands, and had seen some Letters from foreign parts which confirm'd it. " But more immodest was the presence of the Dean of Norwich's Conversion about two years since, which several Priests affirm'd to a Servant Maid, whom they knew to be a great admirer of that Divine, urging her to follow the example of such a Learned Man, who was so deservedly esteem'd by her ; which they reiterated with so much confidence, and frequency, that the Maid promised to turn likewise ; but being convinc't by an

" emi-

"*eminent Person*, (who carried her to hear the Reverend  
 "Dean preach) that she was *abus'd* by a *notorious untruth*;  
 "she was *confirm'd* in her *aversion* to that Church, which is  
 "upheld by such *unworthy means*: And I cannot but observe  
 "the *Providence* of God in this matter, that the *Sermon* which  
 "the *Maid* was carried to hear, was *levell'd against the Po-*  
 "*pish Errors*; whereby she was not onely *inform'd* of the *a-*  
 "*buse*, but *instructed* too.

But their *greatest traffick* is in the *pretended Conversion* of  
*dying persons*, thus they would make a *Romanist* of *dying Be-*  
*za* six years before his death; and this blot they have endeavour-  
 ed to cast upon the Memory of that *excellent Prelate Bishop*  
*King, Mr. \* Musket* the *Jesuite* publishing a *Book of his Con-*  
*version to Rome* upon his death-bed, intituled the *Bishop of Lon-*  
*don's Legaty*. This relation we are assured did mightily † shock  
 the peoples minds; but it is *wholly false*, his Son Dr. *Henry*  
*King* since *Bishop of Chichester*, Preaching a *Sermon* for his  
*Fathers Vindication* at *St. Pauls Cross*, Nov. 25. 1621. where he  
 assures the world, that the *Bishop* before his death received the  
*Eucharist* at the hands of his *Chaplain Dr. Cluet*, together with  
 his *Wife*, his *Children*, his *Family*, *Sir Henry Martin* his *Chan-*  
*cellor*, *Mr. Philip King* his *Brother*, &c. protesting to them that  
 his *Soul* had greatly longed to eat that last *Supper*, and to perform  
 that last *Christian Duty* before he left this world; and gave thanks  
 to God, that he had liv'd to finish that blessed Work. And then  
 drawing near his end, he caus'd his *Confession* to read the *Confes-*  
*sion and Absolution* in the *Common Prayer*. And the person  
 who was reported to reconcile him, Mr. † *Thomas Preston*, be-  
 ing examined before the *A. B. of Canterbury* and other *Com-*  
*missioners*, protested before God, as he should answer it at the  
 dreadfull day of *Judgment*, that the *Bishop of London* did ne-  
 ver confess himself to him, nor ever received sacramental *Abso-*  
*lution* at his hands, nor was ever by him reconcil'd to the Church  
 of *Rome*; neither did renounce before him the *Religion* establish-  
 ed in the Church of *England*; yea he added farther, that to his  
 knowledge he was never in company with the *Bishop*, never re-  
 ceiv'd

\* *Gee's foot*  
 out of the  
*Snare*, p. 76.  
 † *Birckback's*  
*Protestant E-*  
*vidence*. Cent.  
 16 p. 188. Lond.  
 1635. 4to.

|| *ib.* p. 189.  
 and foot out of  
 the *Snare*. p.  
 77.  
 See a relation  
 of this forgery  
 in the History  
 of the Ch. of  
 Great Britain  
 from the Birth  
 of our Saviour.  
 p. 134. 188.  
 Lond 1674. 4to.

receiv'd any letter from him, never wrote to him, nor did he ever see him in any place whatsoever, nor could have known him from another man. The same did \* Father Palmer the Jesuite (whom they affirmed to be one of those by whom he was reconcil'd) affirm that he never saw the Bishop. This Book of Musker's was known to be such a notorious forgery, that † Mr. Anderson an ingenious Priest, expressed his sorrow that ever such a Book should be suffered to come forth; "for it would do them more hurt than any Book they ever wrote, yet have they since altered the Title, and so printed it again, and a || Book exceedingly admir'd among them, written about fifteen years since and Dedicated (as I remember to the D. of Buckingham) insists much upon this Conversion; which makes me beseech my Brethren of our Church, that they would be carefull to what Assertion they give credit; and believe nothing in the writings of these men upon their Authority, for let a thing be never so false, they will not stick to report it, and though it be expos'd and confuted, they will urge it with the same confidence, as an uncontradicted truth.

In the same manner when Father Redmond Caron, who wrote in defence of Loyalty to the King against the rebellious Opinions and Doctrines of the Court of Rome, lay upon his death bed in Dublin, ann. 1666. the Priest raised a Report that he retracted his Signature of the Loyal Irish Remonstrance, and all his Books on that Subject, but they were too quick in spreading this piece of Calumny against that Loyal Man, for the account came to his Ears before he died, upon which in the presence of many of his own Order, he protested solemnly that he was so far from recanting, that the Doctrine which he had taught, he looked upon as the Doctrine of Christ, and that it was his duty to maintain it. Thus if any of their own Church be of a sounder Principle than themselves, they cannot help practising that rule of the || Jesuits, whereby they are directed, to report that such as leave them are very desirous to be receiv'd again; and although they are so often prov'd and expos'd to the world as Calumniators and Forgers, they with the greatest unconcernedness invent and report anew upon the next occasion.

\* Foot out of the Snare; p. 77.

† B. p. 78.

|| It is a thick Quarto, I have seen it, but cannot remember the Title.

History of the Irish Remonstrance, p. 759.

|| Instru. secret. p. 9. super. societ. feli. p. 23. De d'ni in exhortationibus dicitur, quod iterum ardentius petat ingredi societatem.

But

\* Hunting of  
the Romish  
Fox, p. 155.  
156,

But that the World may not be always fed with *false Stories*, they cast about for an *artifice* to deceive them by false *Converts*, appointing men to pretend themselves *Protestants*, and after some time to be reconcil'd to the *Romish Church*, by the means of their *Missionaries*. \* " Thus ann. 1583. at the *Sessions* at " *Glocester* in the month of *August*, one *Richard Summers* was " apprehended, who outwardly seem'd a *Protestant*, but being " one day present at a discourse between one of the *Bishop* of " *Glocesters* *Chaplains* and a *Puritan* (as they were then call'd) " us'd this Expression, *If this be the fruits of Protestantism,* " *I will lament my ways and turn to my Mother the Ch. of Rome,* " *seeing the Ch. of England is divided.* The *Chaplain* upon " this suspecting this man, one day disguis'd himself, and trac'd " him to an house, where he found him in a *Surplice*, and heard " him say *Mass*; after which he dogg'd him to his *Lodging* and " had him apprehended.

Euro. Spec. p.  
112, 113.

'Tis an attempt not impossible to succeed, to raise such reports of particular *private Men*, but to tell the world of whole *bodies of men*, whole *Nations* and *Countries* and *Sovereign Princes* becoming *Converts*; when they know the contrary to be the *real truth*; is something more amazing, and able to surprise the most *thinking men*; yet were not these *Gentlemen* ashamed to affirm even at *Rome* it self (where it is an ordinary practice) with great Solemnity, that the *Patriarch* of *Alexandria* with all the *Greek Church* of *Africa*, had by their *Ambassadors* submitted and reconcil'd themselves to the *Pope*; and receiv'd from his Holiness *Absolution* and *Benediction*; but tho' this was found a *Fable*, about the same time they reported that the † *K. of Scots* (*K. James*) had chas'd the *Ministers* away, and executed two of them, bestowing their *Goods* upon the *Roman Catholics*; that not only † *Beza* had recanted his Religion, but the *City* of *Geneva* also sought to be reconcil'd, and had sent to *Rome* an *Ambassage* of *Submission*: " This news was whif- " pered among the *Jesuits* two months, before it became pub- " lick, but at length there came a solemn account of it, which " run through all *Italy*, and was so verily believed to be true, " that

† Ibid.

‡ Ibid. in Hist.  
of Geneva, p.  
144

" that *several* went to Rome on purpose to see those Ambassadors ; and to make up the full measure of this Romish Policy, there was news sent from Rome to Lyons, that *Q. Elizabeth's Ambassadors* were at Rome making great instance to be absolv'd.

" And there is a certain *secular Priest* who not long since assur'd me, that he had been an *original Instrument* under the hand of the late Arch-bishop of York, and other Prelates, with several *Divines*, among whom he named Dr. Wallis of Oxford, approving several of the Romish Doctrines, and particularly Prayer to Saints, or for the dead ; but tho' upon my earnest intreaty he promis'd to procure me a sight of it, yet he never perform'd it to this day : But this is usual among them ; when they have a design either to make or confirm *Profelytes*, these \* *Assertions* that our greatest Men are *Papists*, in private, are never out of their mouths ; and within these few years they reported publicly † in Ireland, that not onely his late and present Majesty, but all the Nobility and Gentry of the Kingdom of England, were privately of their Religion.

And no longer since than || the year 1678. it was generally reported at Rome for six months together that the *Armenian Patriarch* with six and thirty Bishops were on their way thither ; to submit to, and acknowledge the Apostolical See ; tho' this was a Sham like the rest of their Great Conversions, on which I shall make some few Reflexions by a short account of the greatest of them, which they are most ready to boast of at this day.

The Conversions in the Indies have made so great a noise among them, that multitudes are possess'd with a belief of every thing they are pleas'd to report concerning them ; but \* a Jesuite of note assures us, that during forty years of the Missionaries abode among them, there was hardly one Indian to be found who understood any two Articles of the Creed, knew any thing of Christ, or an eternal Life ; that the Missionaries are careless and do not take any right course for their Conversion ;

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\* Sheldon of Miracles p. 52.  
† Franciscan Convert by Ant. Egan, p. 24. Lond. 1673. 4to.  
|| Ricaut's State of the Gr. and Armenian Ch. p. 451. Lond. 1679. 8vo.

\* Azoia. de procur. Indor. Silur. Lib. 4. c. 3. Post annos jam quadraginta, ab Evangelii ingressu in una immensa turba, vix quemquam qui symb. li duo capere intelligat ; quid Christus sit, quid vita aeterna, &c. Tota Catechisandi ratio umbratilis & ludicra similis. — Alii sane monstri similem

that



peruissum est inter tot millia Christianorum nomine donatorum, tam esse rarum qui Christum agnoscat, ut quod Ephesii olim de Spiritu sancto, Paulo responderunt, possint hi de Christo melius usurpare, neque an sit Christus audiuimus. Id. lib. 5. c. 2. --- Inuenies tam tenuis & inopis messis apud Indos potentissimam causam in eo esse quod diuinis & occultis quidem sed iustis consiliis, antiquis Gentibus prædicatores fuerint: prædicatione sua digni, cum nostri tam sint plerique indigni, ut longe plus evertant & dissipent quam ædificent, atque plantent. Id. l. 4. c. 4. See more out of the same Author ap. Hesp. in. Histor. F. suit. p. 231.

† Provin. Letters, p. 83, 84. and mor. pract. of the Jesuits. p. 39.

|| Sure and honest means, &c. p. 82.

\* Terries Voyage to East-India, p. 450. Lond. 1655. 8vo.

† Ibid. p. 440.

that among so many thousands of Indians who are said to be Christians, it was a rare thing to meet with any who own'd Christ, but all like those Ephesians who St. Paul mentions not to have heard whether there be an holy Ghost, might answer we have not heard whether there be a Christ; and this small progress he imputes to the carelesness and evil examples of those who are sent thither, who took no pains to that end, so that though the ancient Priests were suitable to their calling, yet the Missionaries were so unworthy, that they destroyed more Souls than they gain'd or converted. So little did they make it their business

to make them Christians, that they † permit them to pray and worship before their ancient Idols, so they direct their intention to a little Image of Christ or some Saint which they have under their Clothes; against which the Congregation of Cardinals de propaganda fide published a Decree, July 6. 1646. which considerations made one of their own || Communion affirm, that they are the strangest Conversions in the world, that they take no care at all to instruct these people or to teach them any thing; they Baptise them only without explaining to them the virtue of that Sacrament or what it signifies; nay without turning them from their former Idolatry. These now are their Conversions, neither are they any better in that part of the Indies subject to the Mogoll, where they have indeed spilt the water of Baptism upon some few Faces (saith \* one who liv'd in a publick Employment some years there) working upon the necessity of some poor men, who for want of means which they give them, are content to wear Crucifixes, but for want of knowledge in the Doctrine of Christianity are only in name Christians. So that the Jesuits Congregations there are very thin, consisting of some Italians which the Mogoll entertains to cut his Diamonds;—and of other European Strangers which come thither, and some few Natives. † And yet the Christian Religion is tolerated there, and the Priests of all Religions very much esteemed by the people.

ple. \* Much the same account is given of the *Converts* in Japan, that besides reading *Patcr Dolter*, *Ave Maria*, and some Prayers to *Saints*, they have little or no knowledge of Religion.

\* Ogi-by's *Fa-  
pin*, p. 262.

Nor are these remote *Converts* only in such a miserable Condition, but to come a little nearer home, if we look upon the *Profelytes* in France, we shall find their case very little better if not worse; for so little are they instructed † that † Last Efforts, two hundred Peasants came at once to the Intendant of their Province, complaining, that since their Conversion they knew not what Prayers to make, for they had been forbidden their old Prayers, and were not taught any other; nay they are so unwilling of that Profession || that upon Cor- || Nouvelle de la Repab. des Lettres, pus Christi Day 1686. many of them chose rather to pay a Fine, than put up Hangings before their Houses for the Procession; and yet we hear daily brags of these *Converts* which are such as we should be asham'd of, and so would any other Church but that which glories in her shame.

p. 291.

|| Nouvelle de la Repab. des Lettres, Juin, 1686. .... Dans la dernier Fete Dieu plusieurs ont mieux aime payer une Amende que de rendre devant leurs Maisons.

But as they triumph mightily in Conversions which were never made, and *Converts* not instructed, nor really altered but only frightened for a time; so upon every little occasion they raise as loud reports of the Accession of whole Nations to their Church; wherein they are indeed a little more ingenious than in those which had no ground at all.

\* Thus when several Bishops of Lithuania and Russia nigra (in the year 1595.) in hopes of restoring themselves to some honours in the Diet of Poland, which by means of the Jesuits they were deprived of; sent two of their number to Rome to offer their Submission and Obedience to Clement the Eighth then Pope; there was and is yet great boastings of those Churches being reconcil'd to Rome; "though their going thither in the name of the Ruthenick Churches was protested against by Constantine Duke of Ostorovia, and the rest of the

\* Smil's account of the Greek Church, p. 242, 243. and his Narratio de vita Cyrilli Lucarii, p. 6. inter jus Miscellanea.

"Greek Church who resolv'd to continue in obedience to the Patriarch of Constantinople.

I could give more *Instances* of this nature, but I refer them to another *Chapter*; and conclude this point of feign'd conversions, with a known passage of the *Intendant Marillac's* in France, by which we may learn what credit to give to the reports of this nature, when they have the confidence to affirm such a thing of a Person of Honour in publick, and before his own face; yet did that Persecutor of the Protestants in Poitou one day dining with the \* *Marquess* of Verac, give order that the Inhabitants of the place should assemble at the Cross; where he went after Dinner, and getting upon the steps of the Cross told the People in the *Marquess's* presence, that the King requir'd them all to turn Roman Catholics, which he exhorted them to do, by telling them, that their Lord the *Marquess* was there come along with him to change his Religion; which bold and impudent untruth, that noble Gentleman immediately contradicted by assuring the people of the contrary and that he had no design to change his Religion. After this what credit can be given to these mens Reports in private.

\* Last Efforts,  
p. 134, 135.

The Affinity between the slandering the persons of our Divines, and misrepresenting the Doctrines of our Church, leads me to expose that unchristian Artifice, but because the charge of Disloyalty is advanc'd with great Confidence against us, and of great Moment, I shall give that a Chapter by it self.

## CHAP. IV.

*Their accusing us of Disloyalty.*

IT is one of the *Directions* given by the Jesuit \* *Contzen*, to traduce such as oppose their designs as men that are Enemies to the publick Peace, which advice Seignior † *Ballarini* in his Letter to Father *Young* thinks most proper to be followed, for the better managing the Popish Interest in England, to asperse the Bishops and Ministers of this Church, as so factious that it were well they were remov'd.

And that the *Missionaries* are at this day observing those *Directions*, is so evident, that it would be time and pains spent to no purpose, to prove it: hence we have had || a new Test of the Church of Englands Loyalty, an \* Instance of the same, and such scurrilous and weak Pamphlets, sent abroad in the world, either to create an ill opinion of our Loyalty, or to exasperate the Members of our Church, and provoke them to some undecent carriage; endeavouring to find some failure on their part, that they may catch at an occasion to make the world believe, that they have † forfeited that Protection his MAJESTY hath so graciously promised to afford them.

But our Loyalty hath a better Foundation than to be shaken by such malicious Arts, it being founded upon the same Bottom with our Church, the Apostles and Prophets and our Blessed Saviour, the chief Corner-Stone of the building, which all the Arts of men and Devils shall never overthrow, not upon the will of man as theirs is.

Yet these Gentlemen think it sufficient to prove us disloyal, to cull out a few Instances of men of rebellious Practices; and

\* Lib. 2. c. 8.

Sect. 6.

† Unreason. of

Seps. pref.

p. 22.

|| New Test of the Ch. of Engl.

Loyalty, Lond. 1687. 4to.

\* Instance of the Ch. of Engl.

Loyalty, Lond. 1687. 4to.

† New Test

of the Ch. of

Eng. Loyalty.

p. 8.

and this they charge upon the Church of *England*; but with what justice let the *world judge*. They cry out upon us as *misrepresenters* of their *Doctrines*, because we affirm they teach the deposing power to rest both in the Pope and in the People and shew their Practices to accord with that Doctrine, when ever they had occasion: If this be to *misrepresent*, what name may we call their dealing by, who charge us with *Rebellion*, when we freely condemn all such practices and that openly; and that in our Religion there is no Rule to be found that prescribeth *Rebellion*, nor any thing that dispenseth Subjects from the Oath of their *Allegiance*, nor any of our Churches that receive that Doctrine. When on their side several General Councils have asserted, above TWENTY of their Popes pronounc'd that right inherent in them, and I am able to prove, that above three hundred of their Divines defend and plead for either the Popes or Peoples power to depose their Princes.

And though I know there are many in that Church, who (at least at present) do heartily disown that Doctrine, yet I will not stick to affirm that it hath all the Characters of an Article of Faith, nor doth the dissent of so many hinder it from being so, for there are multitudes among them who disown Transubstantiation, others the Pope's Supremacy, and several other points which others amongst them acknowledge to be Articles of their Faith.

\* Reflex. on the Answ. to the Pap. misap. p. 10. Lond. 1685. 4to.

† Sure and Hon. means, p. 83.

\* Neither will a late Author's plea, that if it were such an Article the opposers of it would not scape without a brand of Heressie, prove the contrary; for we know that they have been often mark'd with that Brand, and are once a year Excommunicated at Rome in the Bulla Cane: where-in † all persons who hinder the Clergy in exercising their jurisdiction, according to the decrees of the Council of Trent (which France does) all secular powers who call any Ecclesiastical Person to their Courts, all Princes that lay any Taxes on their people without the Popes consent, are declar'd Excommunicate, and if they remain so a whole year they shall be declar'd Hereticks.



We are told by \* one of themselves, " that  
 " a Doctrine when inserted in the body of the  
 " Canon-Law becomes the Doctrine of their  
 " Church, now in the Canon-Law we find it  
 asserted † that the Pope may absolve persons  
 from their Oath of Allegiance, that Pope || Za-  
 chary deposed the K. of France not so much  
 for his Crimes as that he was unfit to rule, that  
 we \* are absolv'd from all Oaths to an Excom-  
 municate Person, and it is our duty to yield no  
 obedience to him. That † Clergymen ought not  
 to swear Allegiance to their Prince, and that  
 || they are exempt from the jurisdiction of the  
 secular Magistrate. And the \* Council of Trent  
 hath confirmed all these Canons, to the obser-  
 vation of which † all their Priests and digni-  
 fied men are sworn: Let the world then judge  
 whether this doctrine be an Article of Faith  
 or no.

But they have not onely taught and establisht this treaso-  
 nable Principle upon the same foundation with their other  
 Doctrines, but though often call'd upon to joyn in a denial of it,  
 and to condemn it as sinfull, they could never be prevail'd on to  
 clear themselves from such an odious Charge as hath been all along  
 justly brought against them. This was once thought the only

way they had to justify themselves, by a person who hath  
 since made himself a Member of their Church, who tells us.  
 " || 'Tis not sufficient for the well-meaning Papist to produce  
 " the Evidences of their Loyalty to the late King (Charles  
 " the First) I will grant their Behaviour to have been as loy-  
 " al and as brave as they can desire; but that saying of their  
 " Father Cress. is still running in my head, that they may be  
 " dispens'd with in their obedience to an Heretick Prince,  
 " while the necessity of the times shall oblige them to it, for  
 " that (as another of them tells us) is onely the effect of Chri-  
 " stian Prudence, but when once they shall get power to  
 shake

\* Fa. Ellis Ser. before the K. dec.  
 5. 1686. p. 21. St. Gregory's judg-  
 ment is become that of the whole  
 Church, being inserted in the bo-  
 dy of the Canon-Law.

† Gratian. Cau. 15. Quas. 6. Can.  
 Auctoritatem. ----- Edit. 1518. 470.

\* A fidelitatis etiam juramento Roma-  
 nus Pontifex nonnullos absolvit.

|| Id. Ibid. Can. alias. \* Id. Ibid. Can.  
 nos sanctorum. † Id. distict. 63.

fol. 90. || Id. fol. 135. col. 3. lit. b.

\* Decernit & praecepit sacros Canones  
 & Concilia generalia omnia, nec non  
 alias Apostolicas sanctiones in favore  
 Ecclesiasticorum personarum, libertatis  
 Ecclesiasticae & contra ejus violatores  
 editas, &c. sess. 25. c. 20.

† Bulla Pii 4ti. super forma juram.  
 profess. fidei. They are enjoyned to  
 swear thus, Omnia tradita, & sacris  
 canonibus inlubitanter recipio, atque  
 profiteor, & contraria omnia, damno  
 repicio & Anathematizo.

|| Mr. Dryden's  
 Religio Laici,  
 in the Preface.  
 Lond. 1682. 4to.

"shake him off; an Heretick is no lawfull King, and consequently to rise against him is no Rebellion. I should be glad therefore that they would follow the advice which was charitably given them by a Reverend Prelate of our Church: namely, that they would joyn in a publick act of disowning and detesting those Jesuitick Principles, and subscribe to all Doctrines which deny the Pope's Authority of deposing Kings and releasing Subjects from their Oath of Allegiance. And \* a late Author of their own Church judges this so necessary, that he affirms, "NO CLERGY MAN OUGHT TO BE RECEIVED WITHOUT SUBSCRIBING THE CONDEMNATION OF THE BULL *DE COENA DOMINI*; AND TILL THE MONKS AND JESUITS SHALL SOLEMNLY RENOUNCE AND CONDEMN IT, IT WILL BE NO GREAT INJUSTICE DONE THEM, TO ACCUSE THEM OF ATTEMPTING AGAINST THE LIVES OF KINGS. *If any man did suspect me to be an Arian, and I knew it, and could justifie my self from such cursed opinions, and did it not; the world would have reason to impute to me all the Consequences of this pernicious Heresie; and the same Author tells us, it is well known all the Monks and especially the Jesuits have by their fourth Vow obliged themselves to the Execution of this INFERNAL BULL.*

\* Sure and Honest means, p. 100, 101.

Nor is it onely by private men they have been exhorted to such a *Renunciation* of those Doctrines, but in publick Courts of justice both in France and England. It is indeed very usual with them to deny this Doctrine in discourse, but that it is onely a formal denial, when they really maintain it, I offer to prove against them from their own Principles and Practices; a plain instance whereof † Mr. Sheldon gives us of his own knowledge; "who was one morning denied Absolution by a *Sussex* Jesuit, because he would not acknowledge the Pope's Power to depose Princes; and yet the very same day at dinner in the presence of several, this Jesuit denied any such power in the Pope.

† Sheldon of the Miracles of the Ch. of Rome, p. 186.

But

But the *Doctors* of Rome have been very *carefull* to provide against any such *scrupulous persons*, as cannot persuade themselves of the *lawfulness* of this point, and therefore have found out a way to discharge the *Conscience* from any *guilt*, and set men at *liberty* to follow an *opinion* which they believe *unsound*; upon which *Principle* there is no manner of *security* from *such men*, for they may declare their judgment of the *unlawfulness* of any *Action*, and yet do it the next moment by *virtue* of the rare *Engine* of PROBABILITY by which they can do any thing in that *Church*.

For it is a *Doctrine* taught by almost all their *Divines*, and insinuated into the *Peoples minds* by the *Confessors*, that the *Authority* of a *Learned Doctor* makes an opinion probable, and that every one without hazarding his *Soul* may follow what opinion he pleases, provided that it be taught by some *Eminent Doctor*; yea he is obliged to follow the opinion of his *Confessor* if he be learned, and if he do not he sins. And when the *Author* of the *Provincial Letters* complain'd of this *Doctrine*, his \* *Answerers* defended it for *Lawfull* and *Orthodox*.

\* Answer to the Provincial Letters, p. 34, 35.

Now as one of their own *Church* observes, † the *Generals* of *Orders* can raise whole *Legions* of *Divines* to speak what they have a mind should pass for *probable*; but there is no need of it in this case, where so many *Councils*,

† The Jesuits Reasons unreasonable.—See it in Collect of Treat. concern. the Penal Laws. p. 110. Lond. 1675. 4to.

*Popes*, and so many hundred *Doctors*, have maintain'd the *Treasonable Doctrines* we charge upon them; which according to them is a *sufficient warrant* for any to reduce these *Speculations* into *practice*, as hath been asserted by them in this very case, and with reference to his late *Majesty*; for when *Father Walsh* pressed the *Irish Clergy* to subscribe the *Loyal Formulary*, *Father John Talbot* and others told him,

|| "That it was to no purpose to expect any *Profession*, *Declaration* ||  
"or *Oath* of *Allegiance* from them, being it was in point of *Con-*  
"science *Lawfull* enough for such as would or did take such *Oath* to  
"decline from, retract, and break it; even the very next day, or  
"next hour after having taken it; provided onely they followed herein

|| Hist. of the Irish Remoast. p. 567.

\* See his Letter in the Hist. of the Irish Rebellion. p. 624.

"the Doctrine of probability, that is, if they followed any *Edibness* who hold such an Oath to be unsafe and unsound in *Catholick Religion*, or otherwise unlawful or sinful. And by the same Argument did the *Romish Bishop of Ferns* in the year 1666. defend all that was done in the *Irish Rebellion*, and refuse to acknowledge it any sin; because \* (saith he) *the Authority of those who teach the contrary is great, their Learning great, their Sanctity great, the Light they had from God great, and their Number great.*

I might instance in a great number of such *Doctrines* confirm'd by the *highest Authority* among them, but I think this *sufficient* to let the world see, how *confidently* the *Missionaries* attempt to cast the *odium* of *Disloyalty* upon us, whose *Doctrines* *disallow* and *detest* all such Principles as *damnable* and *heretical*, which for many hundred years they have maintained with the greatest vigour.

But that *Church* is too *politick*, to content her self with *teaching* such *Doctrines* *onely*, for she hath *provided* such *means* for putting them in *practice* in any *Countrey* whatsoever, as were too *subtile* for any other *Politicians* to invent, to which end she *obliges* all her *Clergy* to a *single life*, that so they may continue in a more *absolute* Subjection: This could not be hop'd for while they were married, and the *Princes* and several *States* of *Christendom* had such a *pawn* of their *Fidelity* as their *Wives* and *Children*, therefore having rais'd the *esteem* of the *Clergy* that their *persons* were counted *sacred* and *liable* to no *punishment*, that there might be nothing so nearly related to them wherein they might be punish'd as their *Wives* and *Children* they have *prohibited* marriage to them all; by which means being ready for any *desperate Attempt* they have such *multitudes* of them as are *sufficient* to make a good *Army* in most *Princes Dominions*; but 'tis not the *Clergy* alone, who are thus at their *Devotion*, but by *Dispensations* and *Tolerations* to be *Administrators* of *Abbeys* and *Bishopricks* and other *Benefices* given to *Lay-men*, they oblige them to *uphold* their *Interest*; "as for their *Religious Orders*, they (especially

Europ. Spec.  
p. 59.

ally the Jesuits) give their Generals an account of all Occurrences of State in those Provinces and Kingdoms where of they are the Respective Assistants; to which end they have Correspondents in the Principal Cities of all Kingdoms; who sending all their Informations to the General, they balance the interests of every Prince, and then resolve that the Affairs of such a Prince shall be promoted, the designs of another oppos'd, as is most for their own Advantage; to effect which, the Confessors of great Men give intelligence of the Inclinations of those whose Consciences are unfolded to them; whereby they become acquainted with all determinations concluded in the most secret Councils; and have a particular account of the Power, Possessions, Expence and Designs of every Prince of their Communion; and the very same advantage they make of Confession, by diving into the peoples Inclinations, and thereby discovering who stand well affected to their Prince who dissatisfy'd and exasperated, by which means they sow discord between Princes and their Subjects, rendring them odious to and fearfull of one another, wherever they find their advantage by such distrusts; thus knowing all the discontented people in a State, they are able at any time to raise a party, and being acquainted with the Princes Designs, they know how to defeat them, that the insurrection may be more successfull.

Discov. of the  
Jes in relat. to  
their Politicks.

But Mr. Pulton tells us, that it is expressly prohibited the Jesuits to speak of the deposing Power even in private discourses, but it is then to be observed, that the Doctrine it self is not blam'd, only silence impos'd concerning it; this Order was made in the year 1616. since which several of that Society have defended that point, and even in Rome it self where Sanctarellus's Book that pleads for it was printed Ann. 1625. and that it was onely for France, is affirmed by a Papist, who answers this Objection of Mr. Pulton's; when the Jesuits asserted that by that Order they were bound under pain of Damnation not to speak of that Subject, that none in the Church were bound under the like penalty not to teach it, but they; where-

In his Account.  
p. 17.

Jesuits Reasons  
unreasonable,  
p. 112, 113.



in he observes, their *immodesty* in the *assertion*, when *none* of their *Rules* bind under so much as a *venial Sin*; and their *Concession* that *none* in the *Church* think it *damnable* to teach that the *Pope* may depose *PRINCES*.

\* In his Account, p. 18.

Vindicat. of the sincerity of the Prot. Religion p. 116. Lond. 1679. 4to.

I suppose Mr Pulton was *conscious* of his *imposing* upon the *world* in this point, therefore he presently *shifts* from that to lay a *grievous Charge* to our door; \* *That it was manifest from History* that the *Reformers* had *deposed* and *endeavour'd* to *depose* more *Princes* in the *space* of one hundred and fifty years, than the *Roman Catholics* had done in 1600. wherein he hath back't that hardy *assertion* of the *Author* of *Philanax Anglicus*, who affirm'd, that in the last *Century* there have been more *Princes* *depos'd* and *murder'd* for their *Religion* by *Protestants*, than have been in all the other since *Christ's* time by the *Attempts* and *Means* of *Roman Catholics*.

If it were not that I know Mr. Pulton's Skill in *History* to be very *mean*, I should look upon him as the most *immodest* man that ever wrote; who after the *Confutation* of the others *Assertion*, hath the *face* to *renew* it again, and *publish* it to the *world*; but when I consider 'tis want of *knowledge* in *History* that makes him so *bold*, I am willing to *excuse* him upon that account, from *wilfull imposture* tho' all the *world* cannot clear him from *strange rashness* and *confidence*.

I will therefore *bate* him all but near two hundred years, and undertake to prove whenever call'd to do it, that the *Romanists* *Treasons* owned by their *Popes* and great *Men*, since the *Reformation* do far out number all the *Plots* and *Insurrections* they can lay to the *Protestants* *Charge*; which notwithstanding have been *condemned* by the whole body of our *Divines*.

Cressen. Vind. p. 14. Lond. 1687. 4to.

Mr. Pulton himself affirmed to Mr. Cressener, that all good *Princes* ought to *consent* to the *Church*; to which it being returned, what if *Princes* have no mind to part from their *Right* in *obedience* to the *Churches* decrees, must they be *dispossess'd* against their will? he asserted, that in such a case the *Church* hath power to decide in favour of it self; This relation had been given the *world* of their discourse, before Mr. Pul-

ton

ton published his *Remarks*, in which he doth not once deny this passage though he makes *Reflexions* upon others in Mr. Cressener's Vindication.

But Mr. Pulton is not alone in this Opinion, for there is a certain Jesuite, who highly brags of the *Loyalty* of his Church, that very lately affirmed in my hearing, "that in case of oppression of the Subjects by their Prince, it is but reasonable that the Pope being the common Father of Christendom should have a power to depose or other ways punish the Oppressor; and another great stickler for that Church, a Convert, never attempted to clear his Church of this Charge, it being very plain (as he affirmed) "that such a power must reside some where, and the Pope was "certainly the fittest to be intrusted with it." And indeed I cannot see how men of any ingenuity can condemn it, when they pretend the Pope's Approbation of M. De Meaux's Book, is a clear Evidence that the Doctrine contained in it is the Doctrine of their Church, for (not to mention at present the Actions of former Popes) this very Pope, who approv'd that Book doth at this time notoriously assert his power over Kings, by Excommunicating his Majesty of France in the matter of the Franchises; thereby approving of that Doctrine as much as the Bishop's, and giving us the same Authority for the deposing power, that the Papists pretend for that Prelates Exposition.

Let Mr. Pulton or any for him make good his bold Slander against our Church; and find so many Treasons and Rebellions in the Protestant Communion if he can, as I will undertake to prove upon the Romanists; affirming confidently is a Talent possess'd by most of the Missionaries, but proving what they affirm is beneath them; there have been above six and fifty open Rebellions raised, and Parricides committed upon great Princes in about one hundred and sixty years, and eighty two Bulls, Indulgences and Supplies of the Popes for the furtherance of those Treasons, besides an infinite number of horrid Conspiracies, upon which I cannot but observe "that at the beginning of the Reformation they own'd these Doctrines published."

“*lickly, and till the Pope gave them leave, would never pay Obedience to our Princes; but by all the traiterous Conspiracies imaginable endeavour’d to depose and murder them; they had the Pope’s Bulls and Resolution of many Universities to satisfy their Consciences, which may be well put into the ballance with the late Decrees of the Sorbonne against the deposing power; for if their Decrees of late be Evidence enough to acquit the Roman Catholicks from the imputation of disloyal Principles, as some affirm they are, then surely so many Decrees of the same Faculty defending those Principles, so many censures of other Universities pass’d upon the Opposers of them, and so many Bulls and Briefs of Popes to the same purposes may well justify us in affirming that there is no security of their obediences any longer than the Pope pleases. Till he forbade them, they took the Oath of Allegiance and defended it, but ever since have refus’d it with a strange Obstinacy; and what security is there that his Orders shall not have the same obedience render’d to them in other points? nay since that, we have seen the Romanists of England who before were ready to subscribe the Remonstrance, decline giving the King any assurance of their obedience, because the Pope commanded them not to do it.*”

\*Answ. to two main Quest. of the Let. to a Diss. p. 10.

See History of the Irish Remonstrance.

Could they have been prevail’d on to renounce these Doctrines, as sinfull and unlawfull, they would have at least shewn that at present their principles were such as become faithfull Subjects; but when they cannot be perswaded to do this, all their profession that it is not their Doctrine gives no assurance of their Loyalty.

But if they should do this, it is well observ’d by a late Writer, † that while they found their Loyalty upon this Supposition, that the deposing Doctrine is not the Doctrine of the Roman Church, doth not this Hypothesis afford a shrewd suspicion that if it were the Doctrine of the Church of Rome, or ever should be so; or they should ever be convinc’d that it is so, then they would be for the deposing of Princes no less than those who at this day believe it to be the Doctrine thereof.

“And

† Request to Rom. Catho. p. 38. Lond. 1687. 4to.

“ And I wonder how the *Gentlemen* of that *Church* can  
 “ alledge the *Decrees* of the *Sorbonne* as an *Evidence* that  
 “ they hold not the *Doctrine* of the *deposing Power*, for the  
 “ same *Faculty*, *Aug. 9. 1681.* and the *16th. of the same Month*  
 “ approved the *Oath* of *Allegiance*, and condemned the *Pope’s*  
 “ *temporal Power* over *Princes* as *Heretical*, and yet our *Eng-*  
 “ *lish Romanists* will not take the *Oath*, nor be persuaded  
 “ to condemn the *deposing power*; though they pretend to dis-  
 “ claim it.

*Wills’s Letters,*  
*p. 557, 558,*  
*559.*

And indeed it would be *folly* to expect that the *decree* of one  
*single Faculty* should be of *more Authority* than the *Bills* of so  
 many *Popes*, and *Canons* of *Councils* the *Supream Heads* of the  
*Roman Church*.

But (as I observ’d before) it is *more strange* to hear these  
 men affirm that the *Doctrine* contain’d in the *Bishop of Con-*  
*doms Exposition*, is the *Doctrine* of their *Church*, and yet  
 deny that the *deposing power* is so, when “ all the *Authority*  
 “ that *Exposition* hath is from the *Pope* and *Cardinals* appro-  
 “ bation, which in a more solemn manner hath been often given to  
 “ that *Doctrine*; so that either their *Argument* for the *Bishops*  
 “ *Book* concludes nothing, or it is an evident *Demonstration*  
 “ that the *Roman Catholick Church* teaches the *Doctrine* of *deposing*  
 “ *Princes*.

I offer to prove against them, “ that the *Popes power* in that  
 “ point was universally believed as a matter of Faith in that  
 “ *Church* for near five hundred years; now let them answer  
 “ this *Argument*, nothing can be believed as a matter of Faith,  
 “ but what was taught them by their *Fathers*, and so upward  
 “ from the *Apostles* times; but the *Doctrine* of the *deposing*  
 “ power, was believed as a matter of faith, therefore it was  
 “ deliver’d from the *Apostles* times: let them either answer  
 this *Argument* which is their own upon other points, or con-  
 fess that the *deposing power* is an *Article of Faith* in that *Church*;  
 for if the *Argument* be good, it proves that to be an *Article of*  
*Faith* as well as others, if it be not, they give up all the  
 brags of the *Evidence* of *Oral Tradition* from hand to hand;

to

so much insisted on by Mr. G. and others of their *Champions* among us.

\* Sure and honest means,  
p. 69, 70.

But because it may be objected, that the *deposing Bulls* were the effects of the *passionate Tempers* of those *Popes*, I desire that one of their own *Communion* may be heard in that point; \* who speaks thus, "*I maintain that all these disasters proceeded not only from the peevish humour of any one Pope, but were the natural effects of the principles of the Papacy; and though we do not see it visibly break forth every day by some bloody Example, yet we ought not to believe that the habit or the will is ever the less, but that there is some external extraordinary Reason which suspends the Action, and which doth sometimes make them act directly contrary to their own Inclination.*——How can any man maintain that *Princes* need not stand in the fear of the *Pope*, when three *Popes* of this present Age, have condemned the opinion that the *Pope* cannot depose *Kings* as wicked and contrary to the *Faith*?

And now I have examined and refuted their *Calumny*, of our *Disloyalty* in general, and Mr. *Pulton's* Charge in particular; which I have known asserted by others with so peculiar a confidence, that it hath stagger'd many *Loyal* but weak *Protestants*, in which as in all the rest of this Discourse "I once again challenge the whole Body of the *Romish* Clergy to find one false Quotation; and by the falsity of Mr. *Pulton's* Assertion I beg the Reader to judge what *Credit* the rest of their defaming *Insinuations* deserve.



## C H A P. V.

*Of their laying Doctrines to our charge which  
we never taught.*

**A**FTER such a bold Assertion as that of Mr. Pultons, which I refuted in the preceding Chapter; we need not wonder if we meet with the same Treatment which the Christians in Tertullian's time under went; seeing we have to do with a sort of Men who repeat their Slanders the oftner they are reprov'd, and not ashamed to impute Doctrines to the Reformed which their Confessions disclaim, and the Writings of their Divines confute.

*Tertullian. Apolog. c. 7. &c. Dicimur sceleratissimi, de Sacramento infantidii, pabula inde & post convivium incesto, quod everfores luminum caues, lenones scilicet tenebrarum & libidinum impiarum in verecundia procurent, &c.*

At a time when the Gentlemen of that Communion make so loud Complaints of being misrepresented as to their doctrines and practices, and with the utmost of their Rhetorick exaggerate the Injury which by such Misrepresentations is done to Truth and their Church; it might rationally be expected that they should believe what they say, and have some Sense of such unjust proceedings; or at least should in policy take care that their own Writings be not stuffed with false Charges against their Adversaries.

But it is somewhat surprizing to find no care taken in so material a point, and that they are no more solicitous to represent our Doctrines right, than to defend their own, which they seem wholly to abandon; if any pains be taken by them, it is to bespatter the Protestants, and coin opinions for them; for they find it much more easie to refute those imaginary Positions, than overthrow the well-grounded Tenets of the Reformed Churches.

M

Hence

Popery Anat.  
p. 15.

Hence it is that that there is no *Calumny* so *absurd* which they blush to *publisb*; and that the *old Charge* against the *Waldenses* and *Albigenses* is *renued*, by the *Author* of *Popery*

\* In his Three Conver. of Engl.  
p. 3. c. 3. Edit. 1604. 8vo.

*Anatomiz'd*, who copies from the Jesuit *\* Parsons*, affirming, that they denyed the Resurrection of the dead, or that there is any such

place as *Hell*; that with the *Manichees* they held two Gods, and that it avails a man nothing to say his Prayers; with several other Doctrines of a horrid nature: but if we consult the Au-

† *Rainer. contra Wald. c. 4. Hac secta magnam habet speciem pietatis, eo quod coram hominibus iuste vivant, & bene omnia de Deo credant, & omnes Articulos quæ in Symbolo continentur.*

|| *Claud. Seiss. adver. Wald. p. 9. Puriores quam ceteri Christiani vitam agunt.*

\* *Foa. Camer. p. 419. Illi ad Regem referunt illis in loca domire baptizari, Articulos fidei & Decalogum doceri, Dominicos dies religiose coli, Dei verbum exponi, beneficia & supra apud eos nulla esse. His auditis Rex iurejurando addito; me, inquit & cetero populo meo Catholico meliores illi viri sunt.*

thors that wrote in and near the time, we shall find a quite contrary Account; † that they were to all appearance a very pious people, living righteously before men, and believing all things rightly concerning God, and all the Articles of the Creed; and that their lives || were more holy than other Christians; insomuch that when the \* King of France sent Commissioners to enquire of, and inspect their Life and Doctrine, and they inform'd him, that they baptiz'd, and taught the Articles of the Creed and Precepts of the Decalogue, observ'd the Lord's Day, preached the Word of God, and that they were not guilty of those abominable Crimes imputed to them;

he *SWORE* that *THEY WERE BETTER THAN HE OR HIS PEOPLE, WHO WERE CATHOLICKS.*

But though the *Romanists* have no *Authority* for their *Charge*, yet they have a *motive* which is always prevalent in that *Church*, the *Waldenses* and with great freedom reprov'd the *Vices* of the *Pope* and *Clergy*; and this was the chief thing which subjected them to such an universal hatred, and caused several wicked Opinions to be father'd upon them, which they never own'd. For they agreed with the *Faith* of the *Protestants* at this day as *Popliniere* affirms, who alledgeth the *Acts*

of a Disputation between the Bishop of Pamiers and Arnolot Minister of Lombres, written in a Language favouring much of the *Catalan Tongue*; affirming that some had assured him

that

that the *Articles of their Faith*, were yet to be seen engraven on certain old *Tables in Alby*, agreeing exactly with the *Reformed Churches*: And Mr. *Fountain Minister of the French Church at London* told *Arch-bishop Usher*, that in his time a *Confession of the Albigenes* was found, which was approved of, by a *Synod of French Protestants*.

Thus, as the *Romanists* have brought most of the *Heathens Rites* and the *ceremonious* part of their *Worship* into theirs, so they seem to be actuated by the same *Spirit* which taught the *Pagans* to represent our *Holy Religion* in the most *odious* manner; and they have found such success attending this *unchristian Artifice*, that it is hugg'd as their darling, and when any party discovers their *Corruptions*, they endeavour to expose them as *men of seditious Principles*, which will effectually render *Princes jealous of them*, and draw upon them the *displeasure* of those under whose *protection* they might otherwise be secure; that the *common people* may entertain as great an *Aversion* to them, it is not onely their *practice*, but a *principle of their Policy*, laid down by a famous, \* *Jesuite*, to charge them with such *Opinions* as are absurd in themselves and abhorr'd by all men.

\* *Carpanitur primum illa quæ in vulgus male audiunt, quæque absurditatem primo aspectu etiam rudibus ostendunt, cont. Politic. c. 18. p. 3.*

By this means they are sure to possess the *vulgar* with such *prejudices*, that they will lend no *Ear* to the other side, whom they look upon as a sort of *Monsters*, according to the *Character* these *Politicians* have given of them. And such *Opinions* being easily confuted if they can but once persuade an *ignorant Protestant*, that the *Church* of which he is a *Member* holds them, there needs no great *industry* to prevail with such a man to leave it.

This course the *Papish Bishop of Ferns* in *Ireland* took to persuade Father *Andrew Sall*, who had left the *Jesuits* among whom he had continued many years, and about *sixteen years* since became a *Member of our Church*, to return to the *Romish* *Walsb. Lett. Communion*; inasmuch that Father *Walsb* confesses, that he had p. 18.

*strangely misrepresented the Church of England in his Book against that Convert.*

\* *Securis Evangelica Roma*,  
1687. 8vo.

But I think never did any of their *Writers* equal Father \* *Porter, Reader of Divinity* in the College of St Isidore at Rome, who this very year in a *Book* printed there, and dedicated to the *Earl of Castlemain*; and *Licensed* by the *Companion* of the Master of the *Sacred Palace* and others, as a *Book* very usefull

† *Colligitur Deum Religionis reformatæ non differre à Diabolo, nec ejus paradysum ab inferno*, p. 151.

¶ P. 130. *Structura Religionis reformatæ, fundatur in hoc horrenda blasphemia, Christum esse falsum Prophetam.*

for the instruction of the faithfull; tells us, that the † *God of the Protestants*, doth not differ from the Devil, nor his Heaven from Hell; and that the whole ¶ *Frame of our Religion* is founded in this horrid Blasphemy, THAT CHRIST IS A FALSE PROPHET; which

he attempts to

\* *Ibid.*—*Confessio Angliæ* art. 19. & art 20. dicit *Cœcilia Generalia, gubernata à spiritu sancto, possunt errare.*

prove by another *Misrepresentation* as great as this, for (saith he) the \* *English Confession of Faith* asserts, that *General Councils* GUIDED BY THE HOLY GHOST AND THE WORD OF GOD may Err; for which he cites the 19.

*Reges's Faith, Doctrine, and Religion professed in Engl. Cambr. 1681. 4to.*

and 20. *Articles* of our Church; the latter of which onely asserts that the Church ought to be guided in her decisions by the Word of God, and tho' the former doth affirm, that the Church of Rome hath erred, yet it saith nothing of *General Councils*, the 21. *Article* indeed affirms that they may Err, and the Reason it gives is because they are an ASSEMBLY OF MEN WHO ARE NOT ALL GUIDED BY THE SPIRIT AND WORD OF GOD; so that all this *Fryers Exclamation* of the horridness of such a Doctrine, as he charg'd upon us, serves onely to shew his own immodesty, and to let the world see with what strange Confidence some men can advance Assertions, and alledge Authorities which any one that can read, will discover to be forg'd.

† *Secur. Evang.*  
P. 95.

¶ *Europ. Spec.*  
P. 134. 136.

This I confess seems to be a new Charge of his own inventing, but that which he brings in another place, † that we are not oblig'd by our Religion to pray, was long since framed by the *Priests* at the beginning of the Reformation who perfwaded the people, ¶ that in England the Protestants had neither

ther Churches nor form of Religion, nor serv'd God any way; and they had so possess'd them with that opinion, that several persons were reckon'd Lutherans onely because they were horrid Blasphemers.

That the Decalogue is not obligatory to Christians, and that God doth not regard our Works, is one of the monstrous Opinions which *Campion* had the confidence to teach both our Universities was maintained by the Church of England; and like a Child, who to cover one untruth backs it with another, he quotes the *Apology* of the Church of England, as his voucher wherein these words are found, (which are so clear that they alone are enough to make those blush who by Translating and Publishing this Treatise of *Campions*, the last year have made his Forgeries their own; the words of the *Apology* are these) \* although we acknowledge we expect nothing from our own Works, but from Christ onely, yet this is no encouragement to a loose life, nor for any to think it sufficient to believe, and that nothing else is to be expected from them; for True Faith is a living and working Faith, therefore we teach the people that God hath called us to good Works.

bona opera ut in eis ambulamus, &c. Corpus Confess. Fidei. p. 98. Gen. 1654. 410.

And that the Reader may see what Credit is to be given to the Romanists in this point, I shall give an account of the Doctrine of the several Reformed Churches about the necessity of good Works; and then shew with what confidence these Gentlemen affirm that the Protestants teach that good Works are not necessary.

The four || Imperial Cities in their Confession of Faith presented to the Emperour, in the year 1530. having explained the Doctrine of Justification by Faith onely, have these words, || Confess. Ar-  
gentin. c. 4.  
Nolumus autem  
has sic intelli-

gi, quasi salutem in ignavis animi cogitationibus fidei charitate desitura--ponamus: quandoquidem certi sumus neminem justum aut saluum fieri posse nisi amet summe Deum, & imitetur studiosissime.---c. 5. Negamus quonquam plene posse saluum fieri, nisi huc per spiritum Christi evaserit, ut nihil iam bonorum operum in eo desideretur.---c. 6. Præcationes & religiosa jejunia actiones sanctissimas, quæq; Christianos plurima doceant habemus, &c.

But

*Campion's Reasons* Reas. 8. Lond. 1687 410. See it also in the first Edition in Latin, *Cosmop.* 1681. Norunt isti suorum axiomata, opera nostra Deus nequaquam curat, &c.

\* Quamvis autem dicamus nihil nobis esse præditi, in operibus & fidei nostris, Omnem salutis nostræ rationem constituimus in solo Christo, non tamen ea causa dicimus, laxæ absolute vivendum esse quasi ringi tantum & credere satis sit homini Christiano, & nihil ab eo aliud expectetur, vera fides viva est nec potest esse otiosa, ergo docemus populum, Deum nos vocasse ad



*But we would not have this understood as if we allowed Salvation to a lazy Faith, for we are certain that no man can be saved, who doth not love God above all things, and with all his might endeavour to be like him; or who is wanting in any good Work: And therefore enjoin their Ministers to preach up frequent Prayer and Fasting as holy Works and becoming Christians, in*

\* Confess. August. Art. 6. Docent quod cum fide reconciliamur necessario sequi debeat justitia bonorum operum.

which the \* *Augustan Confession* agrees with them, that good Works necessarily follow a true Faith; (for even at that time the Calumny that

they denyed the necessity of them was very common as appears by their solemn disclaiming any such Opinion in the

† twentieth Article) affirming, || *that he cannot have true Faith who doth not exercise Repentance.* The same is taught by the \* *Hel-*

† Art. 20. Quod adversarii criminantur nos, negligi a nobis doctrinam de bonis operibus, manifesta calumnia est, &c.

|| Ibid. sec. de bonis operibus. Nec exsistere fides potest nisi in his qui penitentiam agunt.

\* Confess. Basil. sive Mlyhsiania Art. 8. Hæc [Fides] per opera charitativum se sine intermissione exercet, exerceat atque ita probatur.

at Basil, Ann. 1532. that true Faith shews it self by good Works; and in another † fram'd at the same place, Ann. 1536. we find this Assertion, that Faith is productive of all good Works.

† Art. 13. Fides--præclaros omnium fructus pullulat--& est operum fecundissima.

|| Confess. Bohe. Art. 5. Docent ut qui in Dei nomine dum in vivis est penitentiam agere neglexerit, eum malo exitio perdendum.

\* Confess. Saxon. Art. De nova obedientia.--Necessaria est cura vitandi tales lapsus. Hæc manifesta necessitas, proposita summa pena si quos non mover ad bene operandum.

† Confess. Wirtemb. Art. de Lege. Agnoscimus legem Dei cuius epitome est decalogus, præcipere optima justissima & perfectissima opera, & hominem obligatum esse ad obediendum moralibus præceptis Decalogi.

|| Ibid. Art. De bonis operibus Docemus bona opera, divinitus præcepta necessario facienda esse.

The || *Bohemian Churches* affirm that he who doth not exercise Repentance, shall certainly Perish; and that good Works are absolutely necessary to Salvation, is the Doctrine of the \* *Saxon Reformers*, in their Confession of Faith offer'd to the Council of Trent, Ann. 1551. and in that presented to the same Council by the Duke of † *Wirtemberg* the following year, there is this Profession, we acknowledge the Decalogue to contain injunctions for all good works, and that we are bound to obey all the moral Precepts of it.---|| *We teach that good works*

are necessary to be done. \* And in particular it commends *Fasting*, and in the † twenty second Article of the French Confession it is affirmed, that the Doctrine of Faith is so far from being an hindrance to a holy Life, that it excites us to it, so that it is necessarily attended with good works.

The Church of England agrees with the rest of the Reformed, Artic. 12. that good works are acceptable to God, and do necessarily spring out of a True and lively Faith. And the || Confession of Faith subscribed by all the Churches of Helvetia, Ann. 1566. and afterwards by the Reformed of Poland, Scotland, Hungary and Geneva; gives this account of the Faith of those Churches. Faith causes us to discharge our duty toward God and our Neighbour, makes us patient in Adversity, and produces all good works in us, so we teach good works to be the Off-spring of a lively Faith. And although we affirm with the Apostle, that we are justified by Faith in Christ, and not by our good works; yet we do not reject them: But condemn all who despise good works, and teach that they are not necessary. And in the thirteenth and fourteenth Articles of the \* Scotch Confession, they maintain the necessity of all good works, because they are commanded by God; which is likewise the Doctrine of the Dutch Churches, as appears by the Profession of their Faith in the † Synod of Dort, affirming, that it is impossible that True Faith should be without works, seeing it is a Faith working by love; which causes a man to do all those good works, which God hath commanded in his word. And the same Doctrine is delivered in the Articles of the Church of Ireland, but because I have not those Articles at hand I omit the words.

\* Ibid. Art. de Jejunio. Jejunium sentimus utile esse. &c.

† Confess. Gall. Art. 22. Tantum abest igitur, ut vera sanctaque vivendi studium fides exstinguat ut etiam illud cieat & inflammet in nobis unde bona opera necessaria consequuntur.

|| Confess. Helv. c. 16. Ealem [Fides] retinet nos in officio quod Deo debemus & proximo, & in adversis patientiam firmat, & confessionem veram format, atque facit, & ut uno verbo omnia dicam omnis generis bonos fructus & bona opera progignit. Docemus enim vere bona opera enasci ex viva fide.---Quamvis ergo doceamus cum Apostolo, hominem gratis justificari per fidem in Christum & non per ulla bona opera, non ideo tamen vili pendimus, aut condemnamus opera bona.---Damnamus itaq; omnes, qui bona opera contemnunt, non curanda & inutilia esse blaterant.

\* Confess. Scor. Art. 13. Causa bonorum operum, & Art. 14.

† Confess. Eccles. Belgicar. in Synodo Dordr. Art. 24. Fieri non potest ut sancta hac fides in homine otiosa sit: siquidem non loquimur de fide vana, sed de ea qua in scriptura dicitur, Fides per charitatem efficax; qua inducit hominem ut illis operibus quae Deus verbo suo praecepit, sese exerceat.

Thus:

Thus by an *UNIVERSAL CONSENT* of *ALL* the *PROTESTANTS*, we find the *NECESSITY OF GOOD WORKS* maintained, and I CHALLENGE OUR ADVERSARIES TO PRODUCE ANY ONE ALLOWED AUTHOR WHO HOLDS THE CONTRARY AMONG US (WHICH IS A UNITY BEYOND WHAT THEY CAN SHEW IN THEIR CHURCH FOR ANY ONE POINT) though if they could, it would not justify their Charge who so often tell us, *that we must not take the Faith of any Church from private writings, but their publick Confessions.*

But these Gentlemen scorn to be tyed by any Rules, tho' never so just, even in their own opinions; and therefore in  
 \* a Supplication directed to King James, by several Romish Priests, they affirm that *whosoever leaveth their Communion for ours, beginneth immediately to lead a worse life*, so it is grown into a Proverb, *that the Protestant Religion is good to live in, but the Papist Religion good to dye in.* And indeed they made it their business to possess their people with that Opinion, so that Father Francis† de Neville a Capuchin, confesseth, "That he did imagine for a long time, that they of the Reformed Churches admitting Justification by Faith alone, did it to exclude good works from the way of Salvation, and shew themselves in that to be Enemies of Charity and of other Virtues, and did therefore extreamly condemn them: but when he came to sound their Doctrine, and see how they judge good Works necessary to Salvation; and that the Faith whereof they speak is not a dead Faith, but a lively Faith accompanied with good Works: He acknowledged they were wrongfully blam'd in this, as in many other things also.

But though this Gentleman was so sincere, yet there are but few among them who tread in his steps; for to pass by all the Controvertists of the last Age, we need go no farther than these late years to find instances of their Misrepresentations in this Particular, || one of them in a Book dedicated to her Majesty, tells the world, *that the Principle of our Religion takes from us the yoke of fasting, freeth us from all necessity of good works*

\* A Supplication to the K. most excellent Majest. Lond. 1604. 4to.

† Reasons of Fat. Neville's Conversion, Chap. 20.

|| Verit. Evang. p. 41. 108 Lond. 1687. 4to.

works to be saved, and of keeping the Commandments of God ; and that we might not think he asserted these *onely to be consequences* of our *Doctrines* he adds, *that most Protestants hold that position, and that it is our express Doctrine* : and in another place he affirms, *that praying, watching and fasting are wholly out of use among Protestants, and not only contrary to the liberty of their new Gospel, but even fruitless, vain, superstitious Toys according to the Tenets and Principles thereof.* \* Another sets it down as one of the Protestant Articles, *That good works are not absolutely necessary to Salvation.* Which Father † *Tharberwill* confirms by being more particular, *The Catholick Church (saith he) teacheth much Fasting, Prayer and Mortification, she exhorts to good works, voluntary Poverty, Chastity and Obedience, the contrary to all which holy Doctrines, are taught by Protestants.*

And a || very late Author insinuates *that it is all one to Protestants whether God be served with Fasting, Watching, Mortifying, or without ; But the Roman Divine Father* \* *Porter*, is more express, *that one of the Causes which renders the Reformed so averse to Popery, is, that they abhor Fasting, and Repentance, and account Prayer and other Offices of Religion tedious ; † that our Religion allows us to believe that good works are not necessary to Salvation, || that by our Doctrine Thieves, Murderers, Blasphemers, &c. may attain Heaven BY THEIR BEING SO, if they will but believe, and that BY BEING SUCH they are as much the Sons of God, as the Apostles were,* with abundance more of such abominable stuff, fit only for carrying on a most malicious Design.

When with their best Rhetorick these Gentlemen have endeavoured to persuade the world, that they are abus'd in the account given of their *Doctrines* by our Divines, all they pretend to complain of amounts to no more than this, *that we*

\* *Touchst. of the Refor. Gos. p. 51. Lond. 1685 12s.*

† *Manual of Controv. p. 65. Down, 1671. 8vo.*

|| Use of the Notes of the Church, p. 6.

\* *Secur. Evang. Introd. Sect. 2. Ra. dices ex quibus horror Catholicorum pullulat, Just--Horror jejuniorum & operum penitentia, Pigris & sedium frequentandi cultum laudesque divinas.*

† *Idd. p. 179. Tuduget praetensa Reformatio, credere quod bona opera non sint necessaria ad salutem.*

|| *Idd. p. 151. Calum Religiosis Reformati admittit, homicidas, adulteros, blasphemos, &c. qua tales, esto nunquam sua peccata detestati fuerint modo crediderint. And in another place, p. 107. Ex Principiis ejusdem Religionis, sequitur adulteros, homicidas, idololatrias, Qua tales tam esse filios Dei, quam fuere Apostoli, &c.*

*have drawn Consequences from our Doctrine which they will not bear; and we find not that their greatest malice can pretend to much more; surely then it is high time for them to reflect a little upon that Counsel of our \*SAVIOUR, first to pull the Beam out of their own Eye.*

\* Mat. 7. 3.

'Tis not for want of Materials, but because I would not be prolix, that I produce no more particulars in this point of good works, for I do not remember to have seen any one of their writings which is not guilty in this kind; I have more need to make an Apology for insisting so long upon this one particular, but I was easily induc'd to it, knowing that one of their great Designs is to assuage the devouter sort of men with a belief that we left them Communion to have greater Liberty for the Flesh, in prosecution of which they are so strangely immodest, as to publish such false Opinions for us, as directly contradict our publick Confessions, the discovering of which I look'd upon the best way to oppose their Slanders.

But to take a short view of other particulars: The Author of *Veritas Evangelica* before cited, runs wholly upon this point, that we believe the whole Church hath failed, and thence argues that Christ had no Church for some years; into the same Error Father † Mumford the Jesuit runs; and another affirms || that we teach the Church of all Nations is confin'd to England.

† Catholick  
Scriptur. p. 77.  
|| Primit. Rule  
bef. the Refor.  
par. 1. p. 7.

Because we reject all Traditions that are not according to the Rule of *Lirinenfis*, received every where, at all times and by all; Father \* Porter laies this down as one of our Principles, that all Traditions of all sorts are the inventions of men; though he could not but know that we receive the Scriptures from such an universal Tradition, and are ready to embrace any other Doctrine conveyed to us as they are.

\* Secur. Evangel. p. Quintum Principium. Omnes omnino Traditiones sunt inventiones humanae.

† Secur. Evang. Inrod. Sec. 4. Ser. 5. Ser. 6. & p. 9. Where under this Head, Recensentur practicae heterodoxae Religionis Principia. He reckons that for one.

With the same sincerity and modesty he affirms, that we pretend that the EXPRESS WORDS of Scripture are our RULE OF FAITH without any interpretation or consequence drawn from



from them; tho' (not to mention other Churches) the † Church † Art. 6. of England declares, *that we are to be guided not onely by the expresse words of the Scripture, but by the consequences drawn from it*, and yet this Gentleman affirms, *that our Confessions of Faith pretend onely to the expresse words.*

It is notoriously known that our Differences about Church Government are no *Articles* of our Faith, and yet this Author tells ‖ us, *that the equality of power in the Pastors of the Church is one of the fundamental Articles of the Reformation.* A way of misrepresenting which hath been sufficiently blacken'd by themselves, so that I need say nothing to expose it.

‖ Secun. Evang. p. 26. Omnes Pastores Ecclesia aequalem habent auctoritatem & potestatem, &c. — Hac sunt dogmata fidei Reformata, & bases & fundamenta pretensa Reformationis.

But to leave this Fryer, whose whole Book consists of little else but as bad or worse *Affertions*; one of their, \* *Champions*, \* Transub. defend. in the Introduction. could persuade the world, *that we account the belief of Transubstantiation to be Idolatry: a cunning Artifice to draw the people from considering where the Charge is laid, not against the Doctrine of the corporal Presence, but the Adoration of the Host.* And his fellow † Advocate, seems resolv'd not to be behind hand, when he affirms, *that we believe there is nothing to be hoped for of substance in the Sacrament.* † Answ. to a Dis. against Trans. p. 7.

We dispute with great earnestness against the *Idolatrous Worship* given to *Angels* and *Saints* in that Church, and our Adversaries have found it impossible to make a fair defence for it, therefore they betake themselves to prove that *those happy Spirits pray for us*, which we acknowledge as well as they, and yet a very celebrated writer affirms that *we deny it*: We profess to believe the *Article* of the *Communion of Saints*, but Mr. ‖ Ward hath the assurance to tell the world, *That Protestants believe no Communion of Saints.* ‖ Touchstone of the Reform. Gosp. p. 63. 71. ‖ Monomachia. p. 20.

Hitherto we have had *Instances* of their direct way of misrepresenting, but they are not so unskillfull as not to be furnished with *finer Methods*, and which are not so easily discovered by the vulgar; “when they are eagerly disputing ’tis an easie thing to drop some *Affertion* which in the heat of

" *Discourse* shall pass unheeded by the warm *Adversary*, but  
 " they will be sure to *resume* it ( and make their *Advantage*,  
 " of its not being *contradicted*, ) either during the conference  
 " or afterwards, to some of the persons then present ; which  
 " renders it *necessary* for those who engage with them to *watch*  
 " every word, and not onely attend to the main Question ; for  
 " by this method they gain one of these two points, if their *Insinuation*  
 " be not *answered* at first, they will urge the point as  
 " *granted*, and if the *disputant* deny it, they presently cry  
 " out that he is now *reduc'd* to a *strait*, and so denies what  
 " he own'd before, which observation shall be surely *second-*  
 " ed and *applauded* by their *Adherents*, and often leaves an  
 " impression in the weaker *Hearers* : on the other hand, if  
 " when they find themselves pressed, and at a stand, ( which  
 " is their usual time to drop such a bye assertion ) and that  
 " their *Artifice* is discovered, and their position denied, they  
 " leave the *first point* and pursue the other, and so engage  
 " *insensibly* in a desultory *dispute* from one thing to ano-  
 " ther, never fix'd, by which they render most *disputations*  
 " *ineffectual* ; so that whether stopt in their design or not,  
 " they make their *Advantage*, either to misrepresent our  
 " *Doctrine* or extricate themselves from the *difficulties* they  
 " can't *resolve*.

Thus one of their Divines urging the Authority of the  
 Fathers to a Protestant, and not willing to expose himself so  
 far, as to affirm in express terms that we thought those Holy Men  
 divinely inspired, us'd this Expression, that seeing we owned  
 the Authority of the DIVINELY INSPIRED FATHERS,  
 he would prove the Infallibility of the Church from their  
 Writings : to this the Gentleman not regarding the Epithete,  
 answered that he could not, and so proceeded in the dispute :  
 they had not been parted many hours, but the Fryer desired  
 some of the company to observe how the Protestants contra-  
 dicted themselves about their Rule of Faith, professing to re-  
 ceive whatever was inspired by the Holy Ghost, and yet not  
 admitting the writings of the Fathers into the Rule, tho' the  
 op-

opponent had acknowledged that they were inspired from above; and when it was reply'd that there was no such Concession, he urg'd that when he termed them Divinely inspir'd, there was no exception taken at it, which was a tacit affirming them to be so. But the Gentlemen were too wise to be caught with so very slight an Appearance.

I shall have occasion to give a farther account of this under another Head; therefore I shall at present only observe that how thin soever this *Artifice* is in it self, they use it in their publick discourses, as well as private Conversation; Mr. Clench arguing for the *Infallibility of Councils*, hath these words (speaking of our Appeal to the four first General Councils) \* I know no reason why the Church

should be credited in the four first General Councils, and slighted and dis-believed in the following: Christ promised he would be with them to the consummation of the world,---I can find no place where Christ promis'd to be with them for a limited time; so as to direct them in their first Assemblies, and to leave them for the future to themselves. Here he would make the Reader believe that we receive those Synods as believing them secur'd from Error, by Christ's promise; for else his Argument is impertinent; but we do not receive them on any infallible Authority of theirs, not because they could not err, but because they did not; and therefore we reject others, because they have err'd, for we know of no promise made to them, but are yet ready to receive any such Councils as the first were, who govern themselves by the Holy Scriptures.

They find no great difficulty in confuting imaginary Opinions, which makes them so very dexterous in this Method; to dispute against our Doctrine of Justification by Faith was too hard a task, and therefore F.T. coins a new definition of it in the middle of his Argument and immediately runs away with that, endeavouring to prove, that Faith is not an assured Belief that our sins are forgiven; learnedly arguing against his own imagination: however he had what he aim'd at, for he made a shew of saying somewhat, and

\* St. Peter's  
Supremacy  
discuss'd, p. 20.

Man of Com.  
p. 258.

and if he could but perswade any ignorant *Protestant* that the definition was own'd by the *Reformed*, he was sure he had overthrown it.

*Nubes Testium,*  
p. 2.

With the same sincerity another of their *Champions* would insinuate, that the *Protestants* left the *Communion* of *Rome*, because of the wickedness of the *Members* of that *Church*, and therefore heaps up *Authorities* to prove that it is not a sufficient motive for a separation from them; but all his Labour is to very little purpose, for we know the *Tares* and *Wheat* are to grow together till *Harvest*, and not onely the wickedness of their *Priests* and *Bishops*, but the *Errors* and monstrous *Corruptions* of their *Church*, could not have justified our *Separation*, if they had not endeavour'd to force us to be partakers of those *Abominations*, which we durst not do least we should be partakers of those *Plagues*, which are denounc'd against them. It was an easie matter to prove the former no ground for *Separation*, but some thing hard to undertake the other *Point*, so that our *Author* wisely wav'd it.

\* In his Answer to the Span. Ambass. inform. See the Connexion, p. 143.

*Concil. Nicæn.*  
24. A.D. 6.

It was observ'd by the \* *Duke of Buckingham*, that these *Gentlemen* serv'd themselves of hatefull Nick-names when they are pressed in disputes about *Religion*; which is another of their *Artifices* to promote the same end; it was long since put in practice by those *Bishops* at *Nice*, who set up the worship of *Images*, for no sooner were they press'd with a passage out of *Eusebius*, but they Brand him with the Title of an *Arian*; which Example hath been since followed by the *Gentlemen* of that *Communion* on purpose to make the world believe that their *Adversaries* held the *Doctrines* those names import: The *Nicolaitans* are represented in the *Revelation* as the worst of men, therefore the defenders of *Priests* marriage had that name impos'd on them, that the common people might think they held the community of wives as the *Seckt* did; and so the opposers of *Transubstantiation* were nick-nam'd *Stercoranists* and *Paintes*.

This

This *Artifice* they made great use of in *suppressing* the *Loyal Remonstrance* in *Ireland*, which I gave some account of in the former *Chapter*; the name of *Protestant* is a most odious appellation among them, therefore *Riddere* the *Commissary* in his *Letter* to *Cardinal Barberin* styles them *Irish Protestants*, and the same *Cardinal* had before called them, the *Valesian Sect*.

Hist. of the Irish Remonstr. p. 506. 511.

The *success* attending this *method* hath been so great, that *Father Contzen* hath form'd it into a *Rule*; and how well it is observ'd, may be seen by their daily practice. For as *Mr. Travers* complains, they call us *Calvinists*, &c. but we content our selves with the honourable Name of *Christians*; To be a *Franciscan*, a *Thomist*, a *Scotist*, we leave to them who have rent asunder *Christ's Body*, but we have no such custom to name our selves of any men. It was an old device of the *Arians*, to call themselves the onely true *Catholics*, and all others *Ambrosians*, *Athanasians*, &c. but this is not the onely *Heretical Example*, after which the *Romanists* do exactly copy.

Cont. Pol. p. 97. Traver's Answer to a Supplicatory Epistle p. 339, 340. See the Picture of a Papist, p. 37.

The preceding instances are warrant enough for me to renew my request to the Reader, NOT TO LEAVE THEM WHEN THEY AFFIRM THAT SUCH A PARTICULAR DOCTRINE IS PART OF THE REFORMED RELIGION; for we have seen that they are not over sincere in that matter: If men are found fathering Doctrines upon their *Adversaries*, which they abhor as much or more than they; will any man in his wits believe such an imputation coming from those men? But not onely the insincerity of the persons, but the deceit of the method it self, ought to make us cautious; for if any particular Doctrine were taught by some of our *Divines*, it doth not follow that it is a part of the *Protestant Religion*; if a person be of any particular Opinion, he ought not to lay such a stress upon it as to make it part of his Religion, for that consists in a few and plain Articles, and if the other be overthrown as long as these remain, the Religion remains intire.

I mention this because I have some experience that these Gentlemen do not misrepresent our Doctrines onely to make the world



world have an ill opinion of them, but to get advantage of engaging with those who hold some particular ill grounded opinion, that having refuted it, they may seem to have triumphed over a Protestant Principle. And this advantage is too often given them by unwary men, who presuming on their own Abilities, choose rather to defend some private sentiment than the common Articles of our Faith. An ill cause will not admit of a sound defence, and therefore it is no hard task to overthrow unwarrantable positions: which should make those who deal with them use more care; "for if they should be able to defend their opinion, the truth of the Protestant Religion is not one jot more apparent but the Adversaries of it have a plausible pretence to affirm that such a position is one of the Doctrines of it; and if it be found incapable of defence, these Gentlemen who brag when there is no cause, will triumph unmeasurably and amuse many ignorant and weak Souls.

The Summ of all is, that having to do with men whose Talent at misrepresenting improves daily, it is our indispensable duty to be well acquainted with the particulars of our Faith, that neither their Eloquence in perswading, their Artifice in deforming our Doctrines, nor the fame of their Abilities, may either put us on defending those Doctrines which we do not teach, nor persuade us, that our Religion approves them. We have many instances of those who have split upon this Rock; I NEVER MET WITH ANY OF THEIR CONVERTS WHO UNDERSTOOD OUR RELIGION; BUT HAVING ENTERTAIN'D WRONG NOTIONS OF IT, WERE PERSWADED TO CHANGE UPON THE CONFUTATION OF THOSE IMAGINARY TENETS. "I desire these Gentlemen to name any one Book of Controversie which they think is written with most sincerity on their side; And I engage my self to produce several false Imputations in it; by this trick they find most success, so that if all our People would labour to understand their Religion, the Romanists would have but few Converts.

F I N I S.

